

Calvinist Contact

A Reformed Weekly

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Australian major industries try the 'one union' approach

Marian Van Til

SYDNEY, Australia — Australia is trying to turn around a largely inefficient, non-competitive industrial work force by using one labour union within a given firm instead of one for each trade within the firm. The old approach sometimes results in management having to deal with as many as 10 or 15 unions.

A few years ago if an Australian boss were to have asked a worker to perform more than one type of job, the boss would have likely been faced with a strike, reports the *Christian Science Monitor*. Those rigid divisions are no longer in place in some major Australian companies because of the switch to one union. And the move is paying off, say both workers and managers.

"The advantage of one union is that people can work to the limits of their capability versus the limits set by demarcation," David Jenkinson of Southern Aluminum's Bell Bay, Tasmania, factory told *The Monitor*.

Optimum efficiency

Another company, Optus Communications, is one of the two telecommunications providers in Australia. Optus now negotiates with one union. Its competitor, Telecom, has to deal with 15 unions. Optus is training its workers to do a number of tasks so that instead of needing several people to install one telephone, one person can do the job. Optus has also developed an attractive wage package with "a strong bias toward productivity and customer service" so that not only will Optus workers have more interesting jobs from now on, but they will be better paid than their competitors at Telecom.

In response, Telecom is now starting to make the move toward union amalgamation. Auto makers and large department stores are among other companies experimenting with either one union or multiple unions negotiating as one.

Same trend in Canada

Ed Vanderkloet, national representative for the Christian Labour Association of Canada (CLAC) says "the drive away from many unions ... makes a lot of sense, of course." He notes that the same tendency can be seen in Canada.

If a company has to deal with "a multiplicity of unions, each for a different trade," the result is "stagnation or even chaos," asserts Vanderkloet. He cites as an example the Canadian construction industry which

is organized along craft lines. There are so many crafts that there may be carpenters, labourers, bricklayers, electricians, plumbers and pipefitters, ironworkers, plasterers, roofers, and operating engineers unions on any one job.

Such partitioning creates "very low efficiency and jurisdictional disputes," Vanderkloet notes. He speaks from experience.

Silly disputes

"The most interesting jurisdictional dispute I can remember occurred in the Oshawa (Ontario) area at the construction site of a service station," he says.

"The structure was to be clad with ceramic tiles. Each tile consisted of a wooden core, a sheet metal inside covering and a ceramic outside," explains Vanderkloet. "The carpenters, sheetmetal workers and the terazzo workers had a heyday on that one, and had a violent dispute over who should install those tiles. The dispute was finally settled by the American Federation of Labor's International Joint Board for Jurisdictional Disputes."

Vanderkloet observes that though it's "slowly dawning on some labour unions (though hardly at all in the construction industry) that this splitting up is silly and highly counter-productive," in the drive towards one union in a work place "there is little if any awareness for the need to respect differently motivated unions" — those with diverse perspectives, such as Christian, Marxist or socialist.

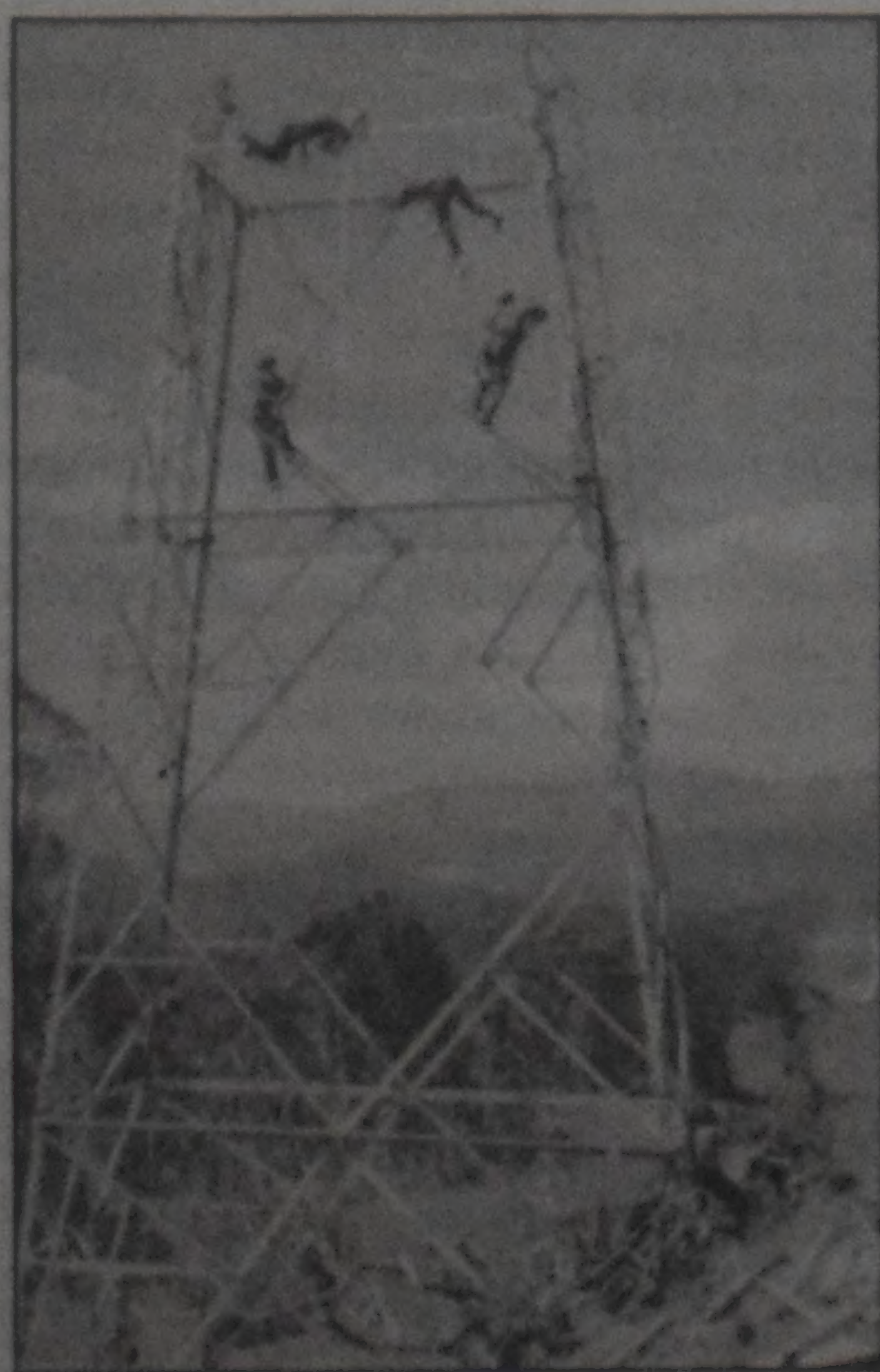


Photo: Australian News & Information Bureau
Australian workers construct a transmission tower for electrical power. The power line cuts through the mountains of New South Wales.

Jordan still suffering the after-effects of Gulf War

Bill Fledderus

BURLINGTON, Ont. — The country of Jordan is dealing with a dramatic loss in economic strength and a sudden 10 per cent population increase, according to Harry Veldstra, a Canadian who toured Jordan in November and again this February.

Jordan, roughly 1000 km west of Kuwait, is a relatively small country of 3.5 million people with a wealth of history but few natural resources.

When Coalition forces advanced against Iraqi forces in Kuwait last year, Jordan suddenly received an overwhelming one million people who fled the hostilities. Apparently, Iraq permitted the refugees to travel across its southern highways in order to leave the region by way of Jordan.

"Can you imagine *that* many people passing through your country?" asks Veldstra. "Many of them came in the weeks before the invasion, but a mass exodus took place immediately after the Iraqis had entered Kuwait: tens of thousands of people, all clambering to enter Jordan!"

Mostly foreigners

Jordan coped by closing its border for 36 hours while it prepared an emergency infrastructure to receive the refugees. However, the border between Jordan and Iraq is in the middle of barren desert, and so Jordan could not keep the refugees waiting very long, simply for humanitarian reasons.

Most of the people who fled Kuwait to Jordan were foreigners who worked in Kuwait. Veldstra mentions Kuwait's civil service as an example, which was almost entirely made up of Palestinians and Indians. Egyptians made up another large group. Many who fled were families with young children.

Many of the foreign "transferees" have now left for their home countries, but Jordan spent a great deal of money on getting them out, especially early on. Later, United Nations (U.N.) agencies also helped.

Loss of income

About 350,000 native Jordanians were among the refugees. While they worked in Kuwait, those Jordanians had been sending back \$8 billion per year to family members in Jordan.

These returnees are now straining the Jordanian infrastructure to the bursting point. Schools have quadrupled in student population, and over 80 per cent of the adult returnees still have not found work.

What's more, these war-related problems come at an already difficult time: Jordan's economy has been going downhill since 1987, when trade with its richest neighbour Iraq was cut off due to sanctions.

"Now, poverty in southern Jordan is worse than in Bangladesh," laments Veldstra. "It's really heartbreaking."

Jordan in political wasteland

Part of Jordan's problems are political. Since it did not back the US-led foreign forces which "liberated" Kuwait, it is being punished by being denied foreign aid — still today. The

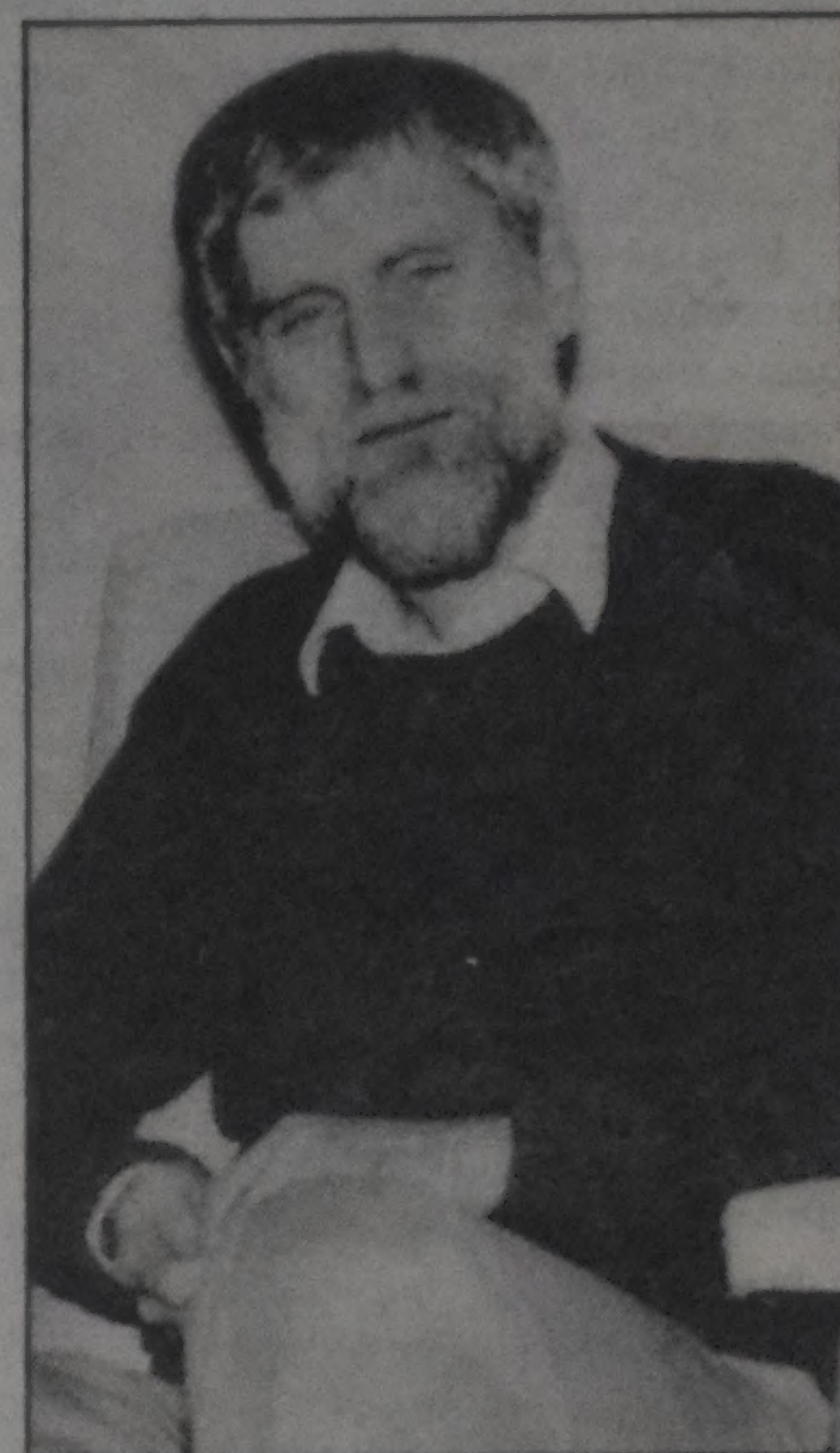


Photo: Bill Fledderus

Harry Veldstra recently spent two weeks in Jordan and Iraq assessing the needs of the poor and the young of those countries.

country's government is also frowned upon by its Arab neighbours for its attempts to democratize.

"King Hussein walks a fine line," says Veldstra. "During the war, he attempted to negotiate a peaceful settlement with Saddam — in fact, he was pushing Saddam for that even before the war."

"Negotiating with Saddam for peace is almost as unpopular with his own people as it is with his neighbours who supported Saddam. It was a very brave thing for King Hussein to do."

Veldstra did not get to meet with King Hussein, but his group did speak with the crown prince (King Hussein's brother), the king's sister, Princess Basima, and the king's wife, Queen Noor.

"All of them were extremely candid," says Veldstra. "If only we could speak with our politicians like that...."

Both the queen and the princess chair independent, non-governmental foundations which do development work among the poor of their country. The queen's is called the Queen Noor Foundation and the princess' the Queen Alia Jordan Social Welfare Fund.

Thinkbit:

My heart knows what my mind only thinks it knows.

Noah benShea in *Jacob the Baker*.

In this issue:



Berta Hosmar observes some of the differences between being a parent and being a grandparent. p. 10

Bert Witvoet muses about the late Dutch writer Okke Jager's impact on him. p. 11

Dan Wooding lets us know what's happening in Nicaragua, where there's peace at last. p. 12

News

Sanctions against Iraq hurting innocent people

Bill Fiedderus

BURLINGTON, Ont. — Harry Veldstra travelled to the Middle East in early February as part of his job with Christian Children's Fund. Lack of food and medicine is a serious problem in Iraq, he says, since economic sanctions were imposed on the country.

Iraq is a country of tremendous contradictions, according to Veldstra. A cab he was riding in Baghdad filled up with 86 litres of gasoline for the equivalent of 33 cents, he says. But whereas gas is cheap, food prices have risen 3000 per cent since the war. During the war itself, they tripled.

The country is one of the richest in the Arab world. Veldstra says he found Baghdad, the capital, to be a beautifully modern city. He was amazed to find that it has already been 98 per cent rebuilt since the war.

"I asked one of our guides about the rebuilding," explains Veldstra. "He said that Iraq annually buys \$30 billion worth of steel, and that it just happened to have \$15 billion worth 'lying around.'"

Super road

Even well before he got to Baghdad, Veldstra noticed the difference between Jordan and Iraq.

As soon as we crossed the border into Iraq," says Veldstra, "we hit a beautiful six-lane highway, smoother than anything we have here in Canada."

"Imagine a highway like that in the middle of the desert!" he says. "We drove on it for 600 km, until we reached Baghdad. We passed no more than five interchanges over that distance. There were no gas stations, no signs of settlement, almost nothing but desert."

"The most bizarre thing about the highway was that it was lined with chain-link fence the whole way, for no apparent reason," says Veldstra. "Every pole was sunk in concrete surrounded by desert sand. That's 1200 km of fence! Some company must have had a lucrative contract with the government."

"It's all very impressive," says Veldstra, "but when you scratch the surface, you find out that the sanctions are really

hurting the common Iraqi people."

"For instance, our group visited an ultra-modern hospital. They have all the latest technology, but because of the sanctions they have almost no medicines," says Veldstra.

The hospitals can only afford to take in the very worst cases, according to Veldstra. He saw child after child on the point of death — dying from normally curable diseases, he says.

Veldstra saw cases of acute malnutrition, and visited several families which could not earn enough money to feed themselves. He also met diabetics who must re-use disposable syringes, even though they cannot sanitize them properly.

"It's stupid and unjust to deny those people food and medicine," says Veldstra. "When I go to places like Bangladesh where a cyclone has hit, I find it easier to take in some ways than when the problems are caused by human pride and politics."

U.N. agencies operating in Iraq estimate they are reaching only the bottom five per cent of needy people.

What should be done?

Veldstra argues that governments must be lobbied to release frozen Iraqi assets so that money can be used for food and medicine. Canada has frozen about \$2 million, according to Veldstra. Of course, precautions must be taken to ensure the money is not used for military or other purposes.

The U.N. has said that money for food and medicine is not being frozen, but Veldstra relates the story of a Swiss bank which will not release funds already allocated to foreign food and medicine suppliers. The majority of senior bank officials at that bank are American, says Veldstra.

Iraq is also owed at least \$350 million dollars worth of food and medicine which it purchased from foreign companies even before the war. It is only fair that those purchases be delivered, says Veldstra.

Sanctions are doing more harm than good, according to

him. The U.N. argues that sanctions aim to deprive the people until they depose Saddam, but Veldstra believes sanctions are only hardening their support for him.

"Fifty-three per cent of the Iraqi population is under 18," says Veldstra. "It's them that we're hurting — especially the children under five years of age. We're crippling an entire generation. A lot of innocent people are suffering."

Iraqis are friendly people

Despite all the rancour and hostility between the West and Iraq, Veldstra says the average Iraqi on the street treated him with respect and warm hospitality. A friend of his, when looking for a cab, was invited in for dinner and given a tour of a major university by someone he passed on the street.

"Their anger is very localized," says Veldstra. "They say they hate Bush and his administration, but that they don't hate most Americans."

"There are not a lot of Canadian organizations doing relief work in Jordan and Iraq, says Veldstra. CARE Canada is the main exception.



Jake Kuiken

Family Business



'Will work for food'

A young man held up the words that make-up the title of this column on a small piece of cardboard. He was standing on the corner of 28th Street and East Beltline in Grand Rapids, Mich. It was cold and windy, and a snow squall made sure that he would much rather have been working than standing there quite alone.

Like many of the victims of the policies emanating from Washington (and Ottawa too), this young man understood clearly the most basic of all economic laws. In order to live one must eat, and these days it takes work to provide the money to buy food. This young man had decided that in a pinch, "forget the money, food will do!" It's only the gurus at the Bank of Canada and the U.S. Federal Reserve who don't appear to have made the connection, possibly because they haven't had to stand on a corner with the hope that someone will soon come along with a job.

Street people

A few months ago I spent the better part of a week in Denver, Colorado, attending a conference. There isn't a lot to do in the evening at most conferences, and there isn't a lot to do in downtown Denver at night either, so I spent one evening wandering about the downtown area. Naturally, the bars were open and some of the local restaurants had some interesting things to eat, but late at night the downtown mall was little more than a very boring strip of concrete. And the late-night company didn't add a lot to the scene.

What surprised me most was the sheer number of street people. Some were sleeping on benches, others were walking around with their belongings in a bag on their backs, some were pushing grocery carts, others were huddled-up in a corner of a building, and in a few spots there were small groups just hanging around doing nothing. Very few of them paid any attention to the few people who seemed to be going somewhere, and most of the faces were remarkably blank, devoid of any obvious emotion.

Despair

It's quite possible that the young man in Grand Rapids was also well on the way to being homeless, like the men hanging around downtown Denver. And as I and many others drove by him, I couldn't help but think about the many faces of the old men and women that

have been broadcast to Canadian and American television screens in recent months. Generally they're standing in the daily line-up for food. Often the faces project a profound feeling of sadness, sometimes despair, and occasionally frustration and anger with a system that has done them an injustice.

Those faces are part of the regular evening news stories we've all been getting from Moscow, the centre of Ronald Reagan's disintegrating "evil empire." The accompanying stories frequently tell us of gross economic mismanagement, remarkable bureaucratic incompetence, a lack of meaningful incentives, and laziness. The stories are reinforced by the apparent absence of a transportation and distribution system, the squabbling about who owns the armed forces and another rise in prices, sometimes for goods that aren't available.

The stories are a vivid reminder of the profound shortcomings of an economy centrally dictated by a few. Meanwhile, the people who now wait in lineups for hours to obtain that daily meals are promised that things will get better — a free-market will be their economic salvation! The "evil empire" is being disassembled and a new economy will rise out of the ashes.

Really not a lot of difference

On the other hand, sometimes it strikes me that the young man in Grand Rapids, the street people in Denver, the 270,000 homeless people in Canada and the faces that haunt our television news from the former USSR share more in common than we're often prepared to admit. In fact, it may well be that their visibility attests to the conclusion that there never was a lot of real difference between the two competing economic systems, at least not for those who are their victims.

It may even turn out that there is very little real difference between the winners and the losers in the Cold War. At the very least, there's some irony in the observation that the solution so loudly proclaimed as the saviour for the disassembled USSR could well be in the final throes of its own passing existence!

Jake Kuiken lives and works in Calgary where he's a registered social worker and the Secretary of the Alberta Association of Social Workers.

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LONDON JAMAICA MELBOURNE INDONESIA

If you thought you saw some familiar face at that final constitutional conference in Vancouver, you were right. All but six of the super Canuck delegates had to have been to at least one of the previous four conferences. The meeting was supposed to flesh out the conclusions of the previous conferences, but instead the conferees trashed around in 'the collective conclusions which had already been reached. The shape of our country's future remained hidden behind a lot of speeches like the shape of on-coming traffic in heavy fog. It's up to Mr. Clark to make sense out of the overspiced stew of those five conferences. Mr. Clark and the Chief of the Assembly of First Nations, Mr. Mercredi, made peace, sort of, and it was decided to have one more constitutional conference that would focus exclusively on Native rights.

A heavy-duty delegation including the Trade and Agricultural ministers went to the GATT talks (General Agreement on Trade and Tariffs) Brussels trying to salvage the Canadian system of supply management. They probably gave it the old college try, but chances are that the marketing boards are on their way out. The FTA (Free Trade Agreement) with our friendly neighbour to the south is having a case of the hiccups. "Buy America" fever is sweeping the U.S. as the gnawing trade dispute with Japan strikes raw nerves from Montana to New Mexico, and Canada is caught in its backlash. U.S. Customs declares that Hondas assembled here in Canada do not have 50 per cent North American content, while the manufacturers say that they have 66 per cent North American content. In some twisted reasoning, the Customs people declared the engines, which are made in Ohio, to be of non-North American origin. Canadian brewers are also crying in their beer. GATT has declared that the Canadian system of beer marketing and beer price controls through provincial beer stores is contrary to every notion of fair trade. The U.S. has warned that it will levy punitive duties on Canadian beer imports if the provinces don't comply in a satisfactory manner with the GATT ruling.

Here is the latest popularity count: Liberals 39 per cent, NDP 22 per cent, PC 16 per cent and back but closing in on Monsieur himself is the Reform Party with 14 per cent.

The Federal Appeal Court has ruled that inmates in the country's prisons do have the right to vote. The Honourable Peter Milliken, who is the MP

for Kingston and the island where five major federal prisons are located, will have to start campaigning in the slammer. There's a lot of votes there. And let me tell you about David Rabinovitch who is housed in Penetanguishene Oak Ridge institution which euphemistically is called Hospital for the Criminally Insane, but which in fact is a prison.

Well, David got hold of a 125-page booklet called "The Freedom of Information and Protection of Privacy Act." In it David read that any citizen can request information from the government, and he is now driving three quarters of the government up the flagpole by his requests, which now number over 2,500 and which government officials are bound to honour. David has asked information about himself, cabinet ministers, the Toronto Skydome, radioactive materials, quality of drinking water and on and on and on. The answers to David's inquiries have cost the Ontario government about \$200,000 so far.

If you have a couple of billion dollars lying around doing nothing please contact the people of the Hibernia project. They are desperately looking for some investors. The work on the project has gone into slow gear and the whole thing is beginning to look like paddling a leaky canoe. The slowdown on the project will save the federal government at least \$100 million in the coming year. Every \$100 million counts nowadays.

It has been thaw and frost

intermittently hereabouts, which makes for slippery situations. Vancouver was not much different, I guess. Even Manitoba's premier Gary Filmon, who must be used to slippery situations, fell there and broke an ankle.

Albertans are not really overjoyed with Premier Getty's bilingualism bashing. A whole group of Alberta Tories compared the premier's remarks to something that poodles leave behind on their morning walks. Mr. Getty is up to his ying-yang in political trouble.

Sign of the times: the RCMP secret anti-terrorist squad will be disbanded. Its 50 members are now doing patrol duty in Ottawa's up scale district. And a friend of mine spotted an English sign in a hotel lounge in Paris "Ladies are asked not have children in the bar."

Commentators who were not o.d.-ing on the Olympics were exegeting the New Hampshire primaries — where President Bush won a victory that most people interpreted as a defeat because of the size of his Republican opponent's more than 40 per cent share of the vote. On the Democratic side there was the choice of five candidates. Mr. Tsongas, whose speeches could put a battalion of insomniacs to sleep, and whose audiences reached that state in which it takes an effort not to keel over, won a majority, with fancy-duds Clinton coming in second. The whole campaign in that New England state went on with a sort of pseudo-politeness

Pressreview

Carl D. Tuyl



and apple pie slogans, but any time now the gloves will come off in that process, and you can be sure that all and sundry will start hinting at Mr. Clinton's marital health, Mr. Tsongas' physical health and with reference to the president the country's economic health. It's going to be a toe-to-toe slug-out with blood all over the place. Many commentators saw the outcome as the final blow to Reaganomics. Remember his trickle-down economic theory? It turned out to be some Robin Hood distribution in reverse: take from the poor and give to the rich.

Russia and Ukraine are playing the old yuppie game: whoever has the most toys wins. In this case the two new-born states are constantly fighting like feuding families arguing about an inheritance, over the weaponry of the deceased Soviet Union. Ukraine won the latest round by hijacking a whole strategic air division. Still up for grabs is a big part of the Black Sea fleet.

They do things differently in England. The Liberal leader there confessed to an affair with his former secretary. As a result the party's standing in the polls increased by two percentage points and the personal popularity of Paddy Ashdown, the party's leader

soared by 13 points. The joke of the week in London was that other MPs are desperately trying to get their secretaries to declare that they had sinned with them.

And from the classifieds we pluck the following jewels: "Wanted: preparer of food. Must be dependable, like the food business, and be willing to get hands dirty." As well as this one: "Wanted: Man to take care of cow that does not smoke or drink."

On my travels across the province and the country I talk into my little hand held tape recorder. The other day I composed part of what I thought was a rather eloquent sermon. The next day when I rolled the tape at home there was no sound. What would that mean? It reminded me of a friend of mine who on his trip to the old country was taking pictures left and right and then back home again discovered that there had been no film in his camera. Life is like that, eh? High stress, high taxes, high cholesterol in ice cream, and no cholesterol in broccoli. It ain't fair.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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Refusing medical aid is not an act of suicide

Nancy B. is dead, after doctors removed the respirator that had kept her alive for the past two and a half years. Quebec Superior Court Justice Jacques Dufour had ruled that taking Nancy off the respirator would neither be assisting in suicide nor committing an act of euthanasia. Both of these are illegal in Canada. The judge, who actually paid a visit to Nancy's bedside, said that he hoped she would not ask to be taken off the respirator, but she had the right to do so.

The Nancy B. decision is one of those ethical questions that can stir a lot of debate, pro and con. Nancy received thousands of letters from people across the country asking her not to give up. But she was apparently tired of being totally dependent on others and not even being able to breathe on her own. Nancy was suffering from Guillain-Barre syndrome, a disease that attacks the central nervous system and makes it impossible even for the lungs to function. Can anyone who is not in that position imagine what it is like to have a machine do your breathing for you?

If God wants me to stay

According to her mother, Nancy is supposed to have said, "The day I'm disconnected, if he who is up there wants me to stay, I'll accept my handicap." What I hear her say almost sounds as if she will accept suffering under the will of God but not under the will of the god of technology.

Was Nancy's decision an act of rebellion against God or a courageous act of placing life back into God's hands? I think it is the latter. Asking to be removed from a machine that keeps one artificially alive is not suicide, nor is it euthanasia (mercy killing). I think the judge's verdict was just and wise in giving Nancy the right to refuse medical aid. And Nancy's decision to use her right to be taken off life support must be accepted as a decision that was not against life.

The Christian belief that life is sacred because it is a gift from God is not at stake here. In fact, sometimes it is the heroic efforts which health care workers are asked to put forth merely to keep a person's heart beating that violates that belief. Our society should ask itself the question whether it is not more obedient to the Giver of life to divert some of the funds and human resources used to keep people breathing, who by normal standards should be allowed to die, to efforts to feed the hungry and heal the sick who still have a life of service to live before the face of God.

A first step to the holocaust?

I was disappointed to read, therefore, that a news release from the head office of the Christian Heritage Party laments the ruling of judge Dufour as having arisen out of "false reasoning and misplaced emotionalism." The release goes on to say that this judgment is "a clear, though halting, first step to the holocaust of the aged, the infirm and possibly those who

no longer have a tangible contribution to make to society and have become a drain on its resources." The reasoning of the CHP and its new leader Charles Cavilla is that life is a gift of God. "We do not decide when we are going to enter this world, nor do we decide when to leave it."

On the surface the statement that life is a gift of God and that we may not reject that gift by deciding to leave life sounds reasonable. But is it applicable to Nancy B.'s situation or to the judge's ruling? Did Nancy really decide to end her life? Did she decide to have Guillain-Barre syndrome? Wasn't her decision to be taken off the respirator an acceptance of the reality of that disease as a life-ending force?

A few months ago my mother died of a tumorous cancer on the brain. Six months earlier she was given two options: one of having chemotherapy, which would probably lengthen her life by a year but with much discomfort and suffering, the other of allowing the tumor to take its course uninterrupted. She chose the latter, knowing from a brother-in-law what chemotherapy did to him before he died. We, her children, concurred. As a result of Mom's decision we had a beautiful period of six months of laughter and tears with her. Our mother, whose name was Grace, was cared for during the last weeks by a homecare worker appropriately called Mercy. It was grace and mercy, alright.

Did my mother end her own life? I think she affirmed it *and* she showed that she could accept the verdict that life on earth for her was ended by her disease.

Let's not confuse the issues

I don't know about Nancy B.'s faith, other than that she seemed to have surrendered her life to God. But I do know about her courage. To call her decision and the judgment of Dufour an act of "assisted suicide" as did Cavilla of the CHP is a regrettable smear that smacks of judgmentalism. This accusation is made all the more impalatable by the self-righteous statement made in the same news release that "the CHP is the only party which takes a clear stance on moral issues and refuses to compromise that stance regardless of public outcry."

Too bad that the CHP finds it necessary to toot its own horn while stepping all over other people's careful consideration of a difficult ethical problem.

It's important to stand on guard in a society that has shown many times that life is not honoured as a gift of God. We must not relent in our opposition to abortion on demand or active euthanasia as practised by "Doctor Death" in Michigan. But we weaken our testimony if we allow ourselves to misrepresent sensitive and just decisions as misplaced emotionalism and a first step to a holocaust.

May God have mercy on us all as he had mercy on Nancy B. and Grace W.

BW

Longer Letter

Other Christians don't look so bad anymore

I should like to continue the musings our editor began with "One big religion for everybody" (CC editorial, Jan. 24, 1992). There's a good deal in it that deserves our contemplation.

When I was young I was taught to treat Christians in other religious groupings as inferior, some more inferior than others. Mormons were definitely beyond redemption. Roman Catholics were too playful and not to be trusted. "Liberal" Christians were unreliable. Baptists had no creeds. Pentecostals were too "subjective" and emotional. Lutherans were wrong on some key doctrines, especially the Lord's Supper. The Salvation Army was only for those who lived on the fringes of respectable society.

And what was I to do if thrown next to such as did not belong to "us?" Engage them in "discussion" and point out to them how inadequate, "unbiblical" and "ridiculous" their positions were. As a young man I was subtly taught how to sift the Bible for the golden text that would defeat the "enemy." I remember the presentations I and my friends made on "others" in our church's young men's club, and how we dealt with them "once and for all."

But it was best to not get close. On the whole the culture in which I grew up (and subsequently lived in most of my life) actively discouraged too much contact with other Christians. On Sunday a Christian went safely to his or her own church building, often at the same hour as other Christians went to theirs.

So here is the dilemma. Is there an alternative to Christian churches of various kinds confronting one another, ignoring one another or relativizing all expressions of Christian faith?

Mustard-size knowledge

I offer you my own theory. God is not only full of compassion, he is full of humour. He looks down on us and sees us all, his created and dependent children. Each one of us is born into a community of some kind, a specific geography and history, and culture. Our thoughts, our emotions, our instinctive reactions, our abilities and failures to cope within specific circumstances, the manners of our loves and hates, in short, our specific humanities operate in unique ways that

are shaped by the communities we were born in and that nursed us in our early years.

Here's the joke of God. He grants each believer religious knowledge sufficient for complete salvation. Flawed, incomplete, sparse, mustard-size knowledge. Why not more? Why not the whole ball of wax? The answer seems simple: *to provide more than necessary would make men and women God's equal.*

Understanding this point makes it possible for me to respect the claims of truth any church members assert to outsiders. I do not need to combat them or express my doubts. The truth is that there is no way I could ever completely understand any other tradition, even if I were to join. It is too late. I am too old. And it isn't necessary, perhaps even dangerous.

For I also know that there is no way they shall ever understand my tradition, even if they were to join it. They too are too old. Their senses, reason and soul are shaped already. And it isn't necessary that they become me.

Enough to love

We are all God's creatures, made by him in his image, but not on his level. Our hearts are human, not divine. Our understanding is human, not omniscient. Our love is human. Our devotion, our religious ecstasy, our most fulfilling encounter with God, nevertheless is but human. Limited by who we are. And who we are can never be seen apart from the community that shaped us.

So I see God looking down on us and saying, "Don't quarrel, my children, for I have given each of you enough to love me with all your heart, and mind, and soul, and strength. And you must love your neighbour as yourself. That means that you rejoice in her or his devotion to truth and to my presence. You must accept that it is real for him or her, and that I approve. I approve of you, don't I?"

No Calvinist icons?

For a long time I believed, for so I was also taught, that the sin against the second commandment — worship of idols — was something a Calvinist did not commit. Idols were only found in pagan lands, in the Roman Catholic

church, and in Russia where every church had all those funny looking paintings of saints and Mary.

I remember that my father acquired a small statue of a woman that stood on a light that shone through it from below. It was not a Madonna, but invariably it was mistaken for one. Some of my father's Protestant friends frowned on this small and elegant possession.

Yet my church also taught me that people — including Christians — constantly sin against *all* the commandments. How then did we Calvinists not sin against the second commandment?

It was only later that I discovered I had been misled. Calvinists *do* sin against this commandment, when they ascribe universal value to their own limited insights, theological systems, Scripture interpretations, habits, folkways, contributions to culture. Calvinists, and perhaps Dutch Calvinists, sin very well.

Comfortable with paradoxes

I believe in truths that contradict each other. Not in our eyes of course, but in God's eyes they can. It is a paradox to accept that two or more Christian church communities can sincerely claim contradictory truths. I firmly believe that paradoxes are gifts of God, and ways to true Christian tolerance and acceptance.

I once sat in an Eastern Orthodox church on a weekday morning with a priest. Suddenly the door of the sanctuary opened and a young man came in, all agitated. "I've come here to receive a blessing," he said, oblivious to the intense conversation the priest and I were engaged in. He was dismayed to hear that the morning prayers had been said already. He had slept in, and now he had taken this minute in the middle of his work to touch base with God and the priest. He crossed himself, gazed lovingly upon the icons, kissed the priest's ring, and dashed out again, his soul evidently refreshed, his guilt apparently lessened. He would have a better day now.

I couldn't see myself ever doing that, even if I were to become Orthodox. But I felt glad the young man could.

Adrian Peetoom
Chatham, Ont.

News digest

MVT, column editor

IBM announces new generation of computer chips

NEW YORK — IBM has won the race with several Japanese computer companies in developing and marketing a new generation of computer chips. The new chips have four times the capacity of previous ones. They are manufactured at the company's Essex Junction, Vermont, plant and can store 16 million bits of data.

IBM has been struggling in the last few years. Its profits sagged last year for the first time since 1946 and it seems to have lost its innovative edge, according to industry observers. Now the company has also introduced 13 new computer models in its AS-400 line. The new computers are 70 per cent more powerful than the old AS-400s and they sell in the \$10,000-900,000 range, aimed at small businesses. However, they are not easily compatible with other brands and software, a handicap according to some.

Toronto gets welfare 'snitch line'

TORONTO — Several weeks ago Toronto newspapers printed the telephone number of a "snitch line" designed to catch welfare cheats. Since then more than 800 people have called saying they know someone who is illegally obtaining welfare benefits. Two-hundred-fifty of the 800 calls came on the first day.

Twelve employees have been reassigned to investigate information callers give. Of course it must be determined whether the stories told are true or not. If they are, the city could save big money by following up on them. Metro Toronto's welfare department issued 104,000 cheques in January with a total welfare bill of \$1 billion [a year], reports the *Toronto Star*. Estimates indicate about three per cent of those on welfare are defrauding the system, translating into \$30 million.

Direct deposit your pension

OTTAWA — Health and Welfare Canada says that after last summer's postal strike there was a run on applications which would authorize the federal government to place senior citizens' old age security and Canada Pension cheques directly into their bank account. That method allows people who depend on those cheques arriving regularly to avoid postal delays and related problems.

Currently about 20 per cent of seniors take advantage of the opportunity for direct deposits of their government pension money. Applications to allow direct deposits can be gotten at any bank or trust company.

should be the wishes of the patient. He does not suggest that questions like the meaning of life and of death should be major considerations.

News

Who may decide to 'pull the plug'?

Robert VanderVennen

TORONTO, Ont. — Now that Nancy B., with court approval, has decided to shut off the mechanical ventilator that has kept her alive these past few years, discussion and soul searching steps up about who decides — and whether it's right to decide — to end human life that depends on mechanical life support.

The case of Daniel is presented by the Department of Bioethics of Toronto's Hospital for Sick Children to help us reflect concretely on the issues. The case is presented in a recent issue of *calyx*, the quarterly publication of the Department of Bioethics.

A 15-year-old boy whom we'll call Daniel, a victim of muscular dystrophy, was admitted to the hospital with respiratory problems, says Dr. William

Feldman, Head of General Paediatrics. It soon became clear that his life would be short unless he had a tracheostomy and was put on a ventilator.

Daniel's parents were unwilling to give permission. An older son had died from similar breathing problems two years earlier, and they were unwilling to go through the same agony with Daniel.

Daniel's wishes

Daniel himself disagreed. He wanted to live. He had seen patients who lived with a ventilator in the hospital, and he was willing to live the rest of his life attached to a ventilator. But legally he was a minor child. Would he or his parents, as his guardians, get their way?

Hospital physicians discussed what to do. They talked with hospital lawyers.

In the end they accepted Daniel's wishes rather than his parents'. He had the operation and now, five years later, he lives in the same hospital ward, still being ventilated. "His day is spent watching television, chatting with the nurses, medical students and residents as well as other long-stay patients," says Dr. Feldman. Daniel considers this better than death, though Nancy B. did not.

How young a child should make his or her own decision on such a matter? And how wide a range of factors should enter into the decision to withdraw treatment? Dr. Feldman suggests that religious counsellors should be involved as well as doctors, lawyers and parents. He suggests — consistent with our individualistic culture — that foremost

Society

God's design: Students learn wisdom from a poor sister in Christ

Joy Masselink

Looking at life, one tends to see a disorganized array of colours. Like the underside of a rug, there is no pattern and thread ends hang loosely. God, however, sees this rug from above. He is weaving a pattern, designing it with a wonderful variety of colours into a finished product.

I once heard this said but didn't fully realize its meaning until recently at a four day poverty awareness retreat organized by Calvin College's Student Volunteer Service. A group of students volunteered to go to various locations in Michigan to rebuild and repair houses that eventually would be sold to low-income families.

At the end of January, I found myself working and living with eight strangers from the college. The first day we worked in a house that mostly needed indoor painting, varnishing and touching-up with dry-wall cement.

One day, to become more aware of many people's poor living conditions, we ate lunch in a soup kitchen. We seated ourselves among the locals as a

bowl of brown beans and wieners was placed before each of us. On one side of me sat a retired mail carrier; he left as soon as his bowl was empty. On the other side sat someone who opened my eyes to an aspect of God's love that I had always known was there but which I had never fully realized. The woman who sat there wore an orange hunting jacket and walked with a cane. She had curly, dirty-blond hair and unkempt eyebrows.

Dawning light

She told me her name was Dawn and that she lived a few blocks away. She told me about her housekeeper, for whom she provides food, an income and a shelter where he could lay his head at night. I quietly wondered why Dawn had brought up this subject as she chewed her peanut butter and jelly sandwich.

Dawn continued. I am a Christian, she said, and I see all these poor people I would like to help. At this, my eyes widened and I smiled to confirm my shared opinion. But Dawn told me that she is

sick. I realized that taking someone in as a housekeeper is her best way of helping the less fortunate.

Our conversation turned to a time when suffering from poverty, sickness and oppression will be no more: when Jesus returns. Dawn described God's love as so wonderful that once people have given their lives to the Father, he will endlessly hold onto them despite their constant sins. Dawn, in her orange jacket, drew her arms about her. Her eyes were bright with hope as she demonstrated God's all-embracing love.

Dawn knows God's love. Although she is sick and has a low income, Dawn has hope because she loves God and feels his unconditional, accepting embrace. I do not know where Dawn grew up, nor if she has any relatives nearby. Perhaps that is not really important, for she does have family. And I had just met a sister in Christ. Our

sharing together helped me to realize how awesome and how unconditional God's love is.

The group of volunteers were no longer strangers after working with them for a day. For the first little while, another girl and I rubbed down and varnished doors and cupboards. After that task I spent the rest of the time mixing cement sealer, working it into a disintegrating basement wall and filling cracks in the upper living quarters of the house.

True community

The group grew closer in many ways. We took whatever needed doing without complaining, whether it was making dinner or cleaning up after. We shared feeling grimy after a day's work, as well as relief from a shower at a local YMCA.

We grew closer as we shared our experiences from the soup kitchen. We prayed together, thanking God for this

opportunity to serve him, for we had so much more than those we had talked to at the soup kitchen. After devotions at night, we discussed how God was working in each of our lives. One would speak; the others would listen. Then another would explain a personal experience that may have enhanced God's presence in her life.

The retreat showed me more than many people's poverty. I experienced God's love for everyone. I learned that God is working in lives in different but interesting ways. The work we did on that house and the people we talked with at the soup kitchen were just parts of a woven pattern in God's creational design.

Joy Masselink is a freshman at Calvin College, Grand Rapids, Mich. A native of Charlottetown, Prince Edward Island, she is planning to major in social work with a minor in missions.

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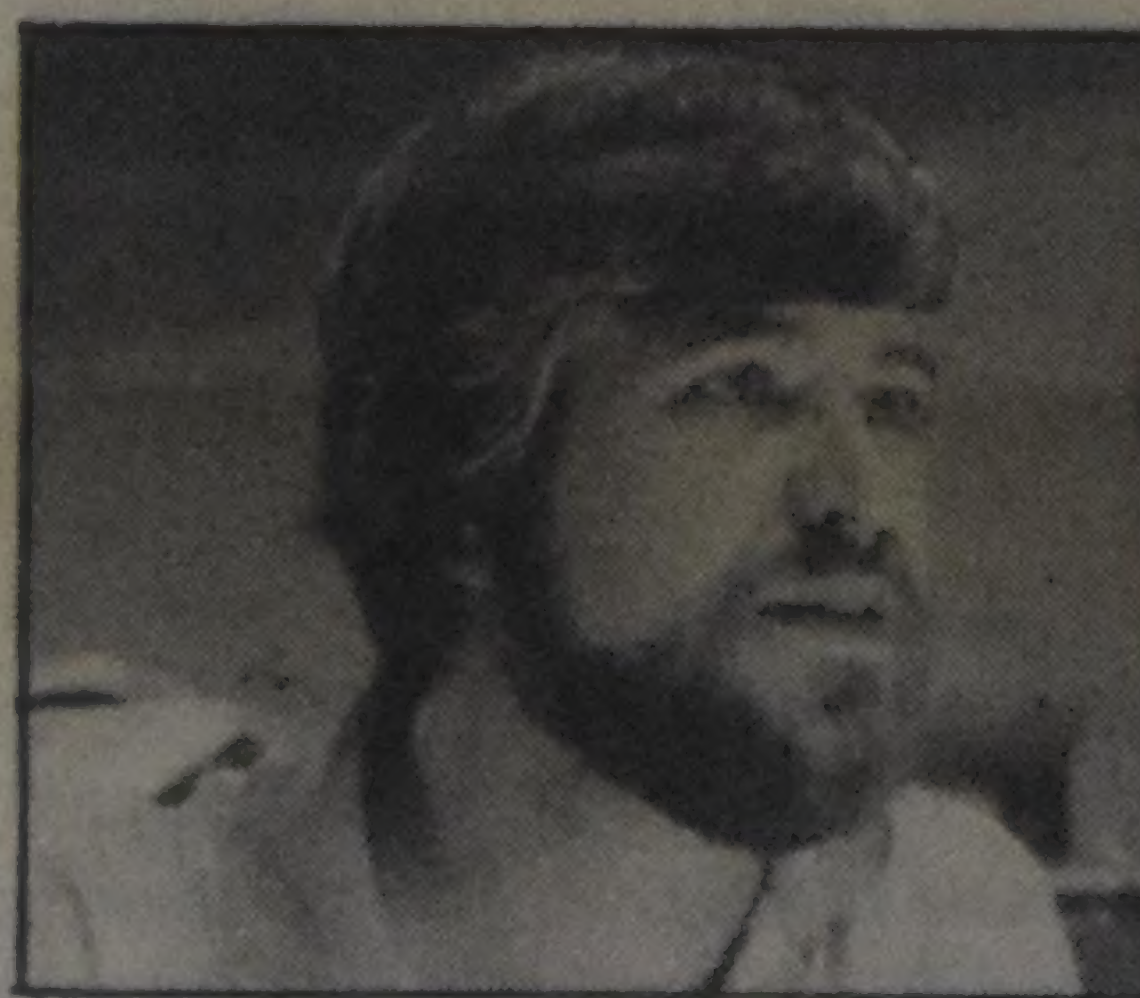


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Just a moment/Herman Praamsma



"The musician who always plays on the same string is laughed at" (Horace, Latin Poet, 65-8 B.C.).

It is a well-known fact that in order to get quality music out of an orchestra you need more than one instrument. If you, for example, would go to the Toronto Symphony and be entertained by 80 piccolos or 80 kettledrums, you'd lose no time in finding the box office and demanding your money back! The secret to a good concert is a variety of instruments that play the same piece in perfect harmony. That doesn't mean that the instruments give up their individuality, their own unique characteristics. Not at all. A piccolo will always be a piccolo, a violin a violin, and a harp a harp.

But the wonderful fact is that in a concert the uniqueness of the one instrument brings out the full beauty of the others. And is it the blend of unique sounds in harmony that make a concert a concert.

The old Latin poet Horace some 2,000 years ago made the observation that the musician who always plays on the same string is laughed at. And again, it is the blending of unique notes that make for pretty and entertaining music.

The parts form a larger whole

Team ministry is like that. I had to think of it again these last few weeks as the church I serve said farewell to my dear colleagues Tony and Ann VandenEnde. It brought back memories from some years ago as well when we were co-labourers with Henry and Stien Jonker in Edmonton. But really, it goes beyond that as well, and applies to any situation in a congregation where people work together as a team, whether that be in council, in a committee, or even in a district or household of faith.

Sure, there are differences in emphasis at

times, just as in an orchestra not every piece plays every line and time is allowed for individual solos to enhance the whole. I may appreciate the one person's strength, another's unique talents, a third one's ability to unfailingly tune in to my feelings, and the spiritual strength that enhances the entire group as a result of the manifold input of the several members. There can be a wholesome balance when one can provide the gift of humour, another the gift of unfailing interest in others, and a third provides the gift of hospitality and makes sure that there are chocolate chip cookies with the coffee! How rich we are to live in community and to have so many different spirit-gifted people!

Trust the composer

The more we realize this, the more beautiful music we can make together to the praise of God's glory! It's too bad that often we have the tendency to want to play our own instrument, under the mistaken impression that it is the most important one. Or we want to band together with others who like playing the same instrument, not trusting other, unfamiliar sounds. How sad! How impoverishing!

We need to hear the sound of God's gifted people — all of them. And we need to practise on the way to the Final Concert. For some day you and I will sing a new song together with all of God's people, from the greatest to the smallest.

To the praise of him who made us brothers and sisters in his orchestra!

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church, Brampton, Ont.

Film/News

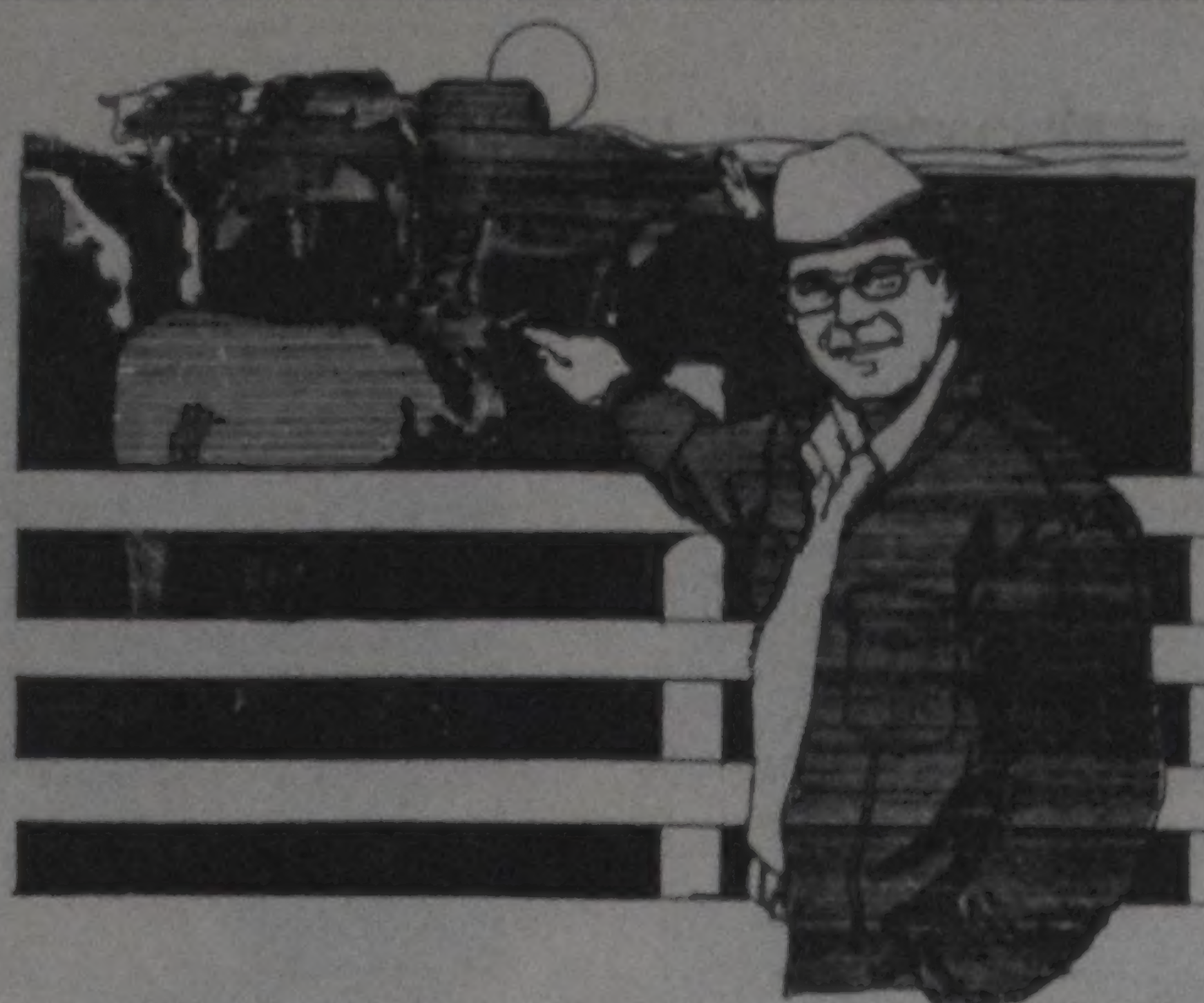
Did you know...?

...that the expression to be "earmarked" — that is, set aside for a specific purpose — has two possible origins? This originally American term "almost certainly stems from the practice of identifying cattle by the markings on their ears," says David Feldman, author of *Who Put the Butter in Butterfly?* (Harper & Row, 1989).

The other possibility is that "earmarked" is a biblical illusion. In the Old Testament, servants who had served their

masters for six years could decide to leave; if they chose not to, their master "earmarked" them by boring a hole in their ear, indicating life-

long indenturing. That process is also spoken of figuratively in describing the relationship between God and his people.



'Quantum Leap' episode about gays costs NBC \$1/2 million in ads

BURBANK, Calif. (EP) — NBC lost about \$500,000 in advertising revenue when sponsors pulled their commercials from an episode of the popular weekly television drama "Quantum Leap," which dealt with homosexuality and gay bashing, according to an anonymous network executive who spoke with the Associated Press.

NBC spokeswoman Sue Binford confirmed that there had been a loss, but would not disclose the amount, or identity of advertisers who had pulled out.

The American Family Association, a conservative Christian media watchdog organization, reported that the network had warned that the producers of the series would be held accountable for any advertising losses resulting from the controversial episode; NBC denied those reports.

The Gay and Lesbian Alliance Against Defamation reportedly found certain parts of the program's script offensive; after post-production changes NBC agreed to air the episode.

Cinema summaries

Marian Van Til

Grand Canyon

Rated AA

Stars Danny Glover, Kevin Kline, Steve Martin, Mary McDonnell, Mary-Louise Parker, Alfre Woodard
Written by Lawrence and Meg Kasdan
Directed by Lawrence Kasdan

Grand Canyon is unusual by Hollywood standards in that its goal seems to be more to analyze social ills than to entertain. Those ills are epitomized by the drug, violence and racial problems of Los Angeles, the U.S.'s second largest city. One reason the film gets away with presenting its rather bleak picture is its use of big-name stars like Danny Glover, Kevin Kline and Steve Martin. Another is an intelligent script, an emphasis on friendship and other good relationships and (despite the dreariness along the way) an optimistic outlook in the end.

Violence, drugs and homelessness were once problems from which the middle class seemed insulated. No longer, these characters find out.

Kevin Kline's character, an immigration lawyer who is certainly already aware of his city's problems, encounters a gang of young drug lords when his car breaks down while taking a short-cut through a ghetto on the way home from a Lakers basketball game. He is saved from a beating and perhaps even death by a black tow-truck driver (Glover). Gradually their lives start to intertwine and they find they share many of the same values.

Meanwhile Kline's wife (McDonnell) finds an abandoned Hispanic baby in the bushes while jogging one morning; she wants to adopt the baby. At the same time their teen-aged son, a little sullen but basically a good kid, has met his first love at camp.

One of the couple's best friends (well played by Steve Martin) is a very wealthy, materialistic film producer who makes violent Grade B films. When he is shot and almost killed by a mugger he vows to change. But the change lasts only to the bank. They begin to see that as time goes by they have less and less in common with their hedonistic friend.

Back to nature

The *Grand Canyon*, which Glover's character has visited and whose impact has never left him, acts throughout the film as a kind of symbol for the unspoiled grandeur of nature — a whole other world than the one these characters are experiencing, and one with which they strive to "reconnect."

Ultimately the film's message seems to be that the problems of modern urban human beings have come about because we've exploited nature and allowed ourselves to be disconnected from it. We have, of course, indiscriminately exploited Earth and we have isolated ourselves, physically and in attitude, from the rest of creation, not even now seeming to be aware of the consequences. We Christians must, of course, ponder that carefully.

But this film seems to adopt a kind of mystical one-with-nature philosophy (which many will label New Age, probably rightly). While enjoying nature is indeed rejuvenating — God reveals himself in it, after all — it is unfortunate that this film puts such stock in the healing power of creation rather than the Creator.



New group supports Christian teachers in public schools

Bill Fledderus

MONTREAL — A new national support network for Christian teachers in public schools has recently started up. Teachers' Christian Fellowship (TCF) aims to develop local teacher prayer groups, organize regional conferences for Christian teachers and facilitate communication through a newsletter.

TCF was started last year as a program of Inter-Varsity Christian Fellowship (IVCF, an inter-denominational ministry at work in the educational system.

David Knight was appointed the director of TCF last March and is excited about getting the ball rolling.

"We had a conference in Saskatoon on Feb. 15. Our Quebec conference is set for March 21 and southern Ontario for May 2," says Knight. "We also expect to have seminars in Vancouver and Calgary this spring."

The TCF program really dates back to the '40s, according to Knight, but has been dormant for at least 20 years. "It's my job to get it going again," he says.

The general director of IVCF, James Berney, is happy to see a revitalization of the program. "In essence the focus of TCF will be to link Christian teachers together to pray, to care and to communicate in order to strengthen their ministry and ultimately to engage and influence the direction of education in Canada," he says.

Queries concerning TCF can be sent to David Knight, #602-455 St. Antoine St. W., Montreal, PQ H2Z 1J1

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Church

Marian Van Til, page editor.

Returning the gospel to Amsterdam



A passer-by commits his life to Jesus.

Photo: Courtesy Marlene Suk

C.C. Staff

ST. CATHARINES, Ont. — For many people Amsterdam brings to mind pictures of canals, old buildings, flower markets, tourist shops and large cathedral-like churches. For others, the mention of Amsterdam brings thoughts of the open use and abuse of drugs, legal prostitution districts, gay bars, pornography in the sidewalk postcard racks and billboards to warn tourists of pickpockets.

The members of the World Harvest Mission church-planting team are well acquainted with each of the scenarios mentioned, says Marlene Suk of St. Catharines, who is a member. Yet, they have also seen the need for the

preaching of the gospel and the work of renewal and revival in this city. The team has estimated that there are approximately 50 "gospel-preaching churches" in a city of over one million people. That would mean one church for every 20,000 citizens.

For the past few years World Harvest has been sending summer teams to do street evangelism in the heart of Amsterdam. These teams have consistently found that the Dutch people are willing to hear the gospel message and to talk openly about God, about whether or not he exists and what that could mean for them, says Suk.

In 1989 the first members of the World Harvest full time team took up residence in Amsterdam. The team consists

of five families and one single person, of which four families are now living in Amsterdam. The others will leave for Holland when they have completed raising their support.

A Reformed effort

The goal of the team is church planting through evangelism and discipleship. There is some contact and co-operation with a couple of different Reformed churches in Amsterdam, particularly in the Oosterpark area. World Harvest is governed by representatives from seven Presbyterian churches — four of which are the Presbyterian Church of America and three, Orthodox Presbyterian. The mission is completely committed to the Reformed



Photo: Courtesy Marlene Suk

Dramatic bait for gospel message in front of Amsterdam's central train station.

heritage. This has given the team a common ground of commitment when working with the Reformed churches in Amsterdam.

In 1991, three summer teams worked on the streets of Amsterdam, witnessing in front of Central Station, at the Dam square, on the Leidseplein and in other busy areas of the city. In the course of six weeks these teams talked to over 900 people on a personal level and left the full-time team with 100 contacts to follow up in the Amsterdam area. Members of the team use English as the

working language.

Follow up happens in the form of phone calls, meetings, one-on-one discipleship, Bible study groups and participation in times of worship. At this time the team holds men's and women's Bible studies that meet weekly.

Suk is co-sent by Willowdale Christian Reformed Church of Willowdale, Ont. Having been involved with two summer teams, she is now looking forward to joining the full-time team in the near future, provided she can get enough financial support.

Mainline churches support Quebec and aboriginals

Bill Fledderus

TORONTO — Current constitutional negotiations should recognize Quebec's distinctiveness and the right of aboriginal peoples to govern

themselves, according to a recent statement by the Canadian Council of Churches (CCC).

The CCC applauds the recognition of "the historical

distinctiveness of Quebec as a linguistic, cultural and political community" and agrees that it is unique.

It also argues that the government must improve its proposals concerning aboriginal peoples. "Aboriginal peoples have an inherent right to self-government with an adequate land and economic base arising from aboriginal title," says the CCC.

The federal government's proposed "artificial 10-year time line is an unfair delay and not helpful to the process of negotiation," it adds.

"In the re-drafting of constitutional responsibilities, individuals who are not equipped to compete, regions whose culture is linked to particular industries or economic activities and the fragile balance of the eco-systems must be safeguarded," says the CCC.

These positions represent those of CCC's 17 denominations, which include

Anglican, Lutheran, Presbyterian, Salvation Army, United and other mainline churches.

"We believe that people of diverse backgrounds can build a community where justice is done and mercy shown in mutual respect and humility," asserts the CCC. Their statement is a response to the federal government's proposals for constitutional reform.

Biblical principles

Constitutional talks need to keep in mind Jesus' instruction to love our neighbours — that is to say, those in need, says the CCC. "Neighbours are called to live in communities sustained by mutual responsibility because every neighbour bears the image of God," it says. "The constitution is a framework to uphold our responsibility to each other."

The CCC believes that the Constitution can act as a sort of Bible for Canada, "a point of

reference to which to return for correction, renewal and regeneration.... The Constitution should remind the country of those principles which are at the root of its life and which guide, influence and renew its political decision-making."

The CCC is also calling for a constitutional commitment by both the provinces and the federal government to protect minorities and to ensure that the basic needs of all people in Canada are met. In the existing division of powers between federal and provincial governments, protection of the vulnerable through national social programs is not directly addressed.

"Economic activity alone is not the foundation of national life, nor does it exhaust the meaning of prosperity and well-being," it adds. "There is a moral claim... by poorer people upon the wealth of the more affluent to insure that basic needs are met."

Mennonite Russian broadcaster on loan to Billy Graham

WINNIPEG (MBC) — Mennonite Brethren Communications has announced that Viktor Hamm, its Russian radio speaker and evangelist, will be on loan to the Billy Graham Evangelistic Association (BGEA) from April 1, 1992, through June, 1993.

The BGEA has designated 1992 the "Year of Revival" for Russia. Plans include an extensive program of seminars, rallies, TV broadcasts, literature production and evangelistic campaigns. It is the vision and prayer of those involved that this "Year of Revival" will "introduce hundreds of thousands of people to the Kingdom of God and help bring stability and direction to that nation."

Meanwhile, Russian programming and broadcasting from Mennonite Brethren Communications will continue using other staff and past programs.

**See page
14
for Calendar
of Events**



A Presbyterian Comments

Robert J. Bernhardt

Recently I read an article about things we believe to be true but which are really false. The author was making the point that because we notice certain things, we build theories around them. These theories are often wrong. For instance, he said, we may think that the telephone is more likely to ring the moment we climb into the bathtub. Actually, he contends, we only think that to be so because we are more likely to remember the times that the phone rings when it is inconvenient for us to answer it.

This is all very interesting but I'm not exactly sure what it solves for us. After all, we live most of our lives without keeping accurate records of the various things that befall us. And yet every one of us forms impressions about how things *seem*. While we may avoid being superstitious, some of our impressions may be quite inaccurate.

One topic that has been on

my mind recently may perhaps fall into this category. That is a casual way of admitting I may be mistaken about what is to follow, but at least I am recounting how things appear to me.

Group masks personal responsibility

It seems to me that there is frequently a difference between how we behave as individuals and how we choose to behave when we are part of a group. I am not thinking about public versus private conduct. Rather, I am thinking of how we choose to respond to situations when we decide upon that response alone, and what we agree to as a response when we consult with other people.

I am also thinking of this in terms of our response as Christians and as members of Christian communities. It is my theory that individual Christians tend to be more compassionate when they make personal responses than

they are when they become part of a group decision.

It seems to me that many of the Christians I encounter are truly compassionate, thoughtful, sensitive people. When they express their personal responses to situations they seem inclined to be prepared, if necessary, to err on the side of grace rather than harshness. Of course, there are individual exceptions. I have met too some Christians who appeared to feel that only God is bound to act graciously and that Christians who do so are demonstrating weakness. I am sure they wouldn't actually say that, but that's the impression they give.

Where's the compassion?

However, I have frequently been puzzled by the fact that Christians who individually seemed tender and compassionate could, when a group decision was being made, be persuaded to become

picky and legalistic. I have observed this in a variety of Christian group settings. Sometimes church bodies, for example, have seemed to behave with all the sensitivity and compassion of a lynch mob. And yet even the people who most vocally endorsed the action didn't seem nearly that harsh or vindictive individually.

Perhaps I am mistaken. After all, one would sooner expect a group of Christians to mellow or mute the response of an embittered member than to accentuate it. And yet it doesn't seem to work that way.

But even if I am mistaken about the frequency of such things, I am still somewhat troubled. If we don't influence one another for good in our Christian communities, isn't that tragic! If I am uncharitable and the church tries but fails to persuade me to repent and mend my ways, the church can hardly be blamed if I persist in sin. However, if someone is

lacking in charity and the church allows itself to be infected with that attitude, then the church can hardly be excused from an accusation of complicity.

The purpose of my pondering is not to raise accusations against the church. All this merely prompts me to consider more carefully what I choose when I am part of a group of Christians making a decision. After all, if I suspect that I see this weakness in Christian corporate action I must ask myself what I am going to do about it. As a member of the group I, too, am responsible for what the group decides. Now maybe *that* brings me closer to the root of the problem!

*Robert Bernhardt is pastor of
Chalmers Presbyterian Church,
Hamilton, Ont.*

Theologians to study issues of genetic engineering

BERKELEY, Calif. (EP)—The Center for Theology and the Natural Sciences has obtained a \$300,000 grant from the American National Institutes of Health to study the religious and philosophical issues arising from a massive genetic engineering project.

The "Human Genome Project" is an international effort to map some 100,000 human genes, the molecules which determine a person's physical makeup. The Center

for Theology and the Natural Sciences will study how far genetic engineers should go in acting on the knowledge gained by the Genome Project.

For instance, if engineers can eliminate killer diseases, should they also be allowed to eliminate other conditions? "How do we honor people with Down's syndrome as people and then proceed to eliminate them from the human gene pool?" asked Robert John Russell, professor of theology

and science at the Graduate
Theological Union in Berkeley.

Another issue involves the potential of prospective parents being given a list of

their unborn baby's genetic characteristics. "Information about the genome of an unborn fetus could make the difference in decisions on whether or not

to have an abortion," said Ted Peters, a professor at Pacific Lutheran Theological Center and director of the Center for Theology and Natural Science.

Ontario church devises 'giving calendar' to raise donations

PORT ROWAN, Ont.
(MCC) — During the month of December families at Erie View United Mennonite Church in Port Rowan, Ont., used the Mennonite Central Committee (MCC) 30-day calendar to help them celebrate the Advent and Christmas seasons.

On Dec. 23 the calendar, which invites people to focus on the contrast between their plenty and the needs in other parts of the world, asked people to donate 20 cents for each tree in their yard. For John and Betty Wiebe and Henry Hamm, all country dwellers, this really added up — the Wiebes estimated they had 75 trees, but Hamm gave up counting when he reached

one hundred.

For pastor Bev Suderman, the worst day was Dec. 19—the calendar focused on school books and invited people to donate 10 cents for every book and notebook they owned. She gave up looking at her bookshelves and simply threw in a \$10 bill.

The calendar also invited people to put together health kits for shipment overseas through MCC. On Sunday, Jan. 5, families at Erie View brought their completed kits and other donations to church; seven health kits and \$438 was contributed by the 40-member congregation by using the calendar.

FROM COAST TO COAST

BRITISH COLUMBIA			NOVA SCOTIA		
Abbotsford-CFVR	7:30 am	850	Digby-CKDY	6:00 am	1420
Burns Lake-CFLD	9:15am	1400	Kentville-CKEN	8:30am	1490
Kitimat-CKTK	8:30 am	1230	Middleton-CKAD	8:30am	1350
Osoyoos-CKOO	8:30am	1490	New Glasgow-CKEC	7:30am	1320
Penticton-CKOK	8:30am	800	Sydney-CJCB	8:00am	1270
Port Alberni-CJAV	10:30 am	1240	Weymouth-CKDY	8:30am	103.1
Prince George-CIBC	8:30am	94.3	Windsor-CFAB	8:30am	1450
Princeton-CKRP	8:30am	1460			
Smithers-CFBV	9:15am	1230			
Summerland-CKSP	8:30am	1450			
Vancouver-CJVB	9:00am	1470			
Vernon-CJIB	9:30pm	940			
ALBERTA			ONTARIO		
Brooks-CKBR	8:00 am	1340	Ajax-CHOO	9:30am	1390
Edmonton-CHQT	7:30am	880	Atikokan-CFAK	10:30am	1240
Edson-CJYR	10:00am	970	Burlington-CING(fm)	7:00 pm	107.9
Ft. McMurray-CJOK	9:00 am	1230	Chatham-CFCO	9:30pm	630
St. Albert-CHMG	7:00 am	1200	Guelph-CJOY	9:00pm	1460
Taber-CKTA	8:00am	1570	Hamilton-CHAM	7:30am	820
MANITOBA			Kapuskasing-CKAP	9:00am	580
Altona-CFAM	9:30am	950	Kingston-CFMK	10:00am	96.3
Steinbach-CHSM	9:30am	1250	Newmarket-CKAN	8:00am	1480
Winnipeg-CKJS	9:15am	810	Oshawa-CJAR	8:00 am	1350
NEW BRUNSWICK			Owen Sound-CFOS	10:30am	560
Fredericton-CFNB	6:30am	550	Pembroke-CHRO		
Newcastle-CFAN	9:00am	790	(Sat.)	6:30pm	1350
Saint John-CHSJ	9:00am	700	Pembroke-CHRO	10:00am	1350
PRINCE EDWARD ISLAND			Slt. Ste. Marie-CFYN	10:00am	1050
Charlottetown-CFCY	7:00am	630	St. Catharines-CKTB	8:00 pm	610
QUEBEC			Sarnia-CHOK	7:30am	1070
Montreal-CFQR(fm)	7:30am	92.5	Stratford-CJCS	8:45am	1240
			Windsor-CKLW	9:00am	800
			Wingham-CKNX	10:30am	920
			Woodstock-CKDK(fm)	8:00am	102.3

Features

ALL ABOUT GRANDCHILDREN

Berta Hosmar

When I was five I just *knew* that my grandmother had never been a little girl herself. She lived with us and she always

wore several layers of black petticoats and skirts topped by a black blouse with numerous black buttons.

She also wore black stockings and black shoes. Her thin grey hair was gathered in a small bun on top of her head. On Sundays she wore a white, starched, pleated cap or "knipmuts" on top of her bun.

She was always there when we came home from school, sitting in her wicker armchair, cane beside her, peeling potatoes, knitting or just dozing, often with a tiny drop hanging from the tip of her nose. She had only a few teeth left, so her food was mashed for her. We knew she loved us dearly. When our parents scolded us we would run to "Opoe" to try to find comfort, hoping she would see how unjustly we had been treated.

It seems to me that when I was young all grandparents were ancient — today's grandmas and grandpas, *pakes* and *beppes* or *omas* and *opas* seem to be decades younger! But grandparents throughout the ages have had one thing in common: they almost always adore their grandchildren; and kids need grandparents to love them and spoil them. How is it that grandchildren can change no-nonsense parents into doting, slightly sentimental, misty-eyed grandparents?

My husband and I have three little grandsons. When I see them all together I can suddenly get a lump in my throat. Babysitting them is a privilege (as long as they don't stay too long). Just recently we took care of two of our grandsons for a couple of days; they turned our nowadays blissfully quiet home upside down.

Some 20 years ago having four children living in our home was no big deal. But that recent stay by a three-year-old and a seven-month-old provided us with some rather hilarious entertainment, and left us slightly worn-out and somewhat incoherent.

They arrived after supper with clothes, toys and formula. It didn't take



long to settle baby Kyle down for the night. After guzzling down the contents of his bottle he rested sweetly in the crib in the former bedroom of one of our sons. He contentedly listened over and over again to the nursery rhyme coming from his wound-up musical mobile.

It was not so simple with Jesse. After his evening prayer he dove under the bed in his mother's former bedroom and dumped five books on my lap. "Read them all, Oma," he ordered. But I had other plans. I sat on the side of his bed and started to read about Goofy and Donald Duck, reading slower and slower in the hope of hypnotizing him so he would fall asleep.

No luck. He started to close his eyes but as soon as I turned the last page he was wide awake again. "Read all of them, I said," he commanded imperiously looking like an angel with his blonde hair and dimpled cheeks.

To my own children I would have said, "We'll read the other books tomorrow, now you have to go to sleep." But somehow you don't do that with grandchildren. You obey them. I struggled through "The Fire Engine Book," "Timmy The Mouse," "Mary And The Baby Jesus" and "Moses In The Basket." And still Jesse was conscious.

"Now sing, Oma — 'Klokje Klinkt,' 'Jesus Loves Me,' 'God Sees the Little Sparrow Fall' — all of them." I lay down beside him and began, accompanied by Jesse. The refrain: "He loves me too" brought tears to my eyes as I reflected on how this little bundle of energy beside me also belonged to the Good Shepherd's flock. But my emotions suddenly shifted when I sang the last song: "The wise man built his house upon a rock." That song was a mistake.

Jesse decided this one called for actions: when the rains came tumbling down he demonstrated this by suddenly jumping up and landing on my head. That was enough! Opa told him firmly that he now had to go to sleep for it was night. Meanwhile I decided it would be a good idea to add Grandparents' Day to Mother's Day and Father's Day.

For a little while everything was quiet until heart-rending sobs sounded from his room.

"I want to sleep in Opa and Oma's

bed; this bed is stupid!" he wailed.

"Just let him do it," said Opa. "They can straighten him out at home again." So we did, and for a few hours everything was peaceful. My husband settled down beside Jesse and I went to sleep in Jesse's former bed.

Then Kyle woke up and only a bottle would soothe him. I bedded him down again, turned off the light and opened the curtains so it would not be completely dark. I wound up his mobile and tried to sneak out of the room. No way! He followed me with his eyes and as soon as I got two metres away he started howling. I tried again. Same response. I then tried leaving his room on hands and knees so he would not see me go; but that didn't work either. I briefly thought, "What would people think if they saw you on all fours in the middle of the night, crawling away into the dark because you are being tyrannized by a baby?"

Kyle, however, did not think it was strange at all. I patted him on his bottom, marvelled at this perfect little miniature person, briefly giving thanks

to his creator. I rubbed Kyle's back and listened with him to the continuous sound of "Old Mac Donald had a farm" until it made me very sleepy, but had no effect on Kyle. His bright beady eyes looked at me in the moonlight; he grinned occasionally, obviously enjoying himself. I discovered that, if you wound the mobile tightly, it would play the song eleven times. I wound it four times and was still singing "Ee-i-ee-i-o" when Kyle had finally fallen asleep.

In the middle of the night I heard my husband get up. He went to sleep in the last vacant bedroom for Jesse kept squirming in his sleep. We now occupied four rooms. At six a.m. something suddenly touched my arm, moved over my head and landed on my stomach.

"Jesse! I yelled. "It's still dark outside! What are you doing?"

"I was just practising a somersault over your head, Oma," said Jesse indignantly. This boy had barely turned three but possesses an astounding vocabulary. "Practise on Opa," I ordered, bleary-eyed, and a few moments later I heard some muffled sounds coming from the next room. I went to sleep again, but not for long. Jesse stood by my bed with the toy box. "Let's play soccer, Oma?" he asked.

"Go back to bed," I ordered again. "It's still dark; everybody is still sleeping."

"Not me," said Jesse. "I have to go to the bathroom." I heard some bumps and knew he was climbing on the vanity to turn on the light. Then he jumped down again. This kid never walks if he can jump.

"Opa, come quick and wipe my bum," I heard him yell a few minutes



In memory of a favourite writer:

Okke Jager (1928-1992)

Bert Witvoet

Okke Jager, Dutch writer of theology and poetry, died last month after fighting a tumour for almost a year. In May 8, 1991, he wrote a column for the Dutch daily *Trouw*, in which he described his "foggy and hazy" thoughts and feelings after undergoing an operation that revealed that the tumour growing in his head was malignant. *Calvinist Contact* carried a translation of those thoughts by Dr. Leonard Sweetman in its July 26, 1991, issue.

Jager was well-known in Holland for his many writings (he wrote 45 books in all), especially for his published radio meditations (*Onder Gods Hoogtezon*) and for a study of humour in the Bible (*De Humor van de Bijbel*). The former book was reprinted 18 times; the latter, nine times and was translated into German.

I was familiar with those two books from the early years of immigration to Canada and admired them for their biblical sensitivity, psychological insight and playful use of language. I don't know whether I imitated Jager's style as I started to write, but he certainly was a model for me. I drew inspiration and confidence from his writings. Whenever anyone thought that my creative impulses had run amuck, I would know deep down that Okke Jager must have faced similar accusations. From Jager I learned that one of the three cardinal sins of writing was boring the reader. The other two had to do with not being exciting and not offering surprises.

Saturday afternoon in Zwolle

A year ago last October I met Okke Jager for the first — and what proved to be last — time in my life and I had an

opportunity to tell him of his influence on me. The encounter was totally unexpected.

My wife and I were ending our Easter European tour by spending a few days in Holland. We were driving in the vicinity of Zwolle and we decided more or less on impulse to check out the place. We knew that it was an old city worth seeing and we had never visited it before. And so it happened that both of us began wandering through the main streets of Zwolle on a sunny Saturday afternoon, coming across an open air market. We spent an hour looking at the merchandise, eating fried sole, and taking in the sights of local people striking their deals. At one point Alice wanted to visit one more department store. I successfully resisted her impulse and decided to further explore on my own the feast of ancient bricks and mortar also known as streetscape.

As I meandered through a few narrow streets, I came upon a large church building from which choral singing emerged. A church service on Saturday afternoon? I decided to enter the building in order to enjoy a fuller rendition of Dutch hymns. Once inside I observed a fairly large group of people sitting on chairs near the front of the sanctuary in a semi-circle. An usher told me that there was a liturgical workshop going on and that some of the newer hymns were being tried out by representatives of various churches. I listened for a while, enraptured by this appropriately unpaid-for gift of grace. Before I knew it, I was handed a sheet and found myself in the group, singing along.

I soon noticed a person sitting near the front who somehow looked familiar. "Is that Okke Jager?" I asked someone near to me, somewhat

incredulously. "Yes, it is," was the reply. Okke Jager had apparently been a speaker at the event and was taking part in the workshop. Since the songfest was coming to an end, I waited for an opportunity to speak to Jager.

That opportunity came rather soon as I made my way through the crowd to a hall behind the sanctuary. I introduced myself and told Jager how much I had always enjoyed his writings while a young immigrant in Canada. He knew about *Calvinist Contact*, he said, and he introduced me to his wife, Ans, who, I found out, had a sister living near Toronto. The encounter was brief, and I doubt that it made much of an impression on Jager. But it certainly struck me as a very fortunate occurrence. The visit to Zwolle had all of a sudden become even more worthwhile in my mind. The feeling of buoyancy I felt afterwards greatly benefited my wife, too. Less than 15 minutes later I was handing over a few hundred guilders for the purchase of a beautiful cloth Alice wanted.

No tension between honesty and trust

And now Okke Jager is gone 15 months after I finally met him. He changed throughout the years, I've been told. I was not able to keep up with those changes. An article in *Centraal Weekblad* says he took distance from several traditional views he had held and that he became far more critical and radical in his critique of society. He certainly did not believe in accepting death gracefully. "Minimizing sorrow provides no comfort," he wrote from his sickbed as he contemplated the possibility that he would not get better. He honestly admitted his fears.

The worst part about his illness was



Photo: Courtesy *Centraal Weekblad*

Okke Jager.

that he could not express himself in words as easily as he once did. Some people thought that by focusing on his fears Jager did not show enough trust in God, says Klaas Runia in a *Centraal Weekblad* article that commemorates the death of Jager, someone he respected. "But for Okke Jager there was no tension between those two sides of the issue," he adds.

Runia ends his article with a hymn, the words of which, according to him, typify Okke Jager. I translate it here:

*We searched for quenching
where there is a dearth of water,
never filled.
Now You slake forever
those who struggle thirstily,
You, spring of living water.*

later, and we decided to get up. Jesse went with Opa into the shower, had a "shave" and helped "clean" the bathroom sink and mirror — with toothpaste.

"My hair looks just awful," I heard him say. Then, while I was feeding Kyle I caught him plastering Vaseline on his head. He was obviously copying his mom, but in his own unique style.

B

y 11 a.m. I had everything under control. Kyle was in his playpen and Jesse was watching cartoons. Jesse's parents don't want him to become a TV

addict. But who cares, I needed a breather! I tried to get some work done but caught Jesse on top of the stove trying to open a kitchen cupboard.

"I was just thinking 'bout candies," he said sweetly. And of course with a grandchild you don't scold; you melt.

"I'll only take one and no more, and that's final," he tried to bribe me; and I thought how cleverly he was trying to manipulate me.

In the afternoon I took them for a walk. The sidewalks were passable; most of the snow had melted. It was more difficult in the park, however. Kyle, bundled up snugly in his snowsuit, had fallen asleep. But as I was trying to manoeuvre the carriage through the slush he woke up and protested loudly: the bumpy ride did not agree with him.

Jesse tried to encourage me. "Push, harder. Push some more!" he yelled, and I had the wierd sensation of being a patient in a hospital delivery room.

"Just watch some more TV," I panted when we finally got back home.

I had peeled off their layers of clothes and had quickly sunk down into a chair.

"OK, I'll watch the news. Don't bother me," said Jesse, imitating his dad. But five minutes later he was back.

"You are now listening to a program brought to you by the sponsors of ...," he droned, while simultaneously diving into the playpen and smothering his brother. I put a colouring book and crayons on the kitchen table and for a while he was nice and quiet.

... Until I heard him mutter, "This floor is definitely wet." Again I admired his vocabulary while watching him grab a diaper to try to wipe up a pitcher of spilled apple juice. I would have lost my temper with my own children. Let's face it, he had no business opening the fridge and taking the juice. But it's hard to get mad at a grandchild for you understand perfectly why they do what they do. You

understand how their little brains work.

"Just go and play the piano while Oma cleans this up," I told him, and moments later he was singing at the top of his voice, "They are weak bugs, he is strong!"

My husband and I survived the 48 hours. I still marvel at times when I think of a 58-year-old man blowing soap bubbles, or obliging his grandson after having been told to hop across the room. But then I think of myself getting talked into playing hockey in the basement and I realize that grandchildren allow us to briefly travel back to a kinder, gentler world; a world of fairy tales and happy people; the world of our own childhoods.

Bert Witvoet lives in Whistler, Ont.

Feature

Peace at last in Nicaragua?

The "wargames" are over and a new war, for the souls of the people, is in full swing

Dan Wooding

MANAGUA, Nicaragua — At the same time that American Secretary of State James Baker was meeting in Managua with Nicaraguan President Violeta Barrios de Chamorro in mid January, a group of American and Canadian Christians were also there on a unique peace mission.

The Christians, from southern California and from Ontario, were in the country of 3.6 million people to help distribute some \$100,000 worth of aid to the poverty-stricken pastors of that country and also to help construct a church.

The group that helped build the church in a small barrio outside of Managua were from College Avenue United Church in Woodstock, Ont. Members of this evangelical

congregation had provided an "Apostolic" congregation in Nicaragua with \$3,500 in advance to purchase building materials and then flew in from Canada to work alongside the Nicaraguan believers on the building project. By the time they had left less than one week later, the church, except for the roof, had been constructed. The Canadians and their Nicaraguan friends then held a special dedication service in the newly-erected sanctuary.

Super-power pawn

For a decade Nicaragua was never out of the news. When the Sandinistas seized power in a revolution in 1979, their Marxist-Leninist regime was deemed a threat to peace in Latin America and the U.S. began to back the Contras



A peaceful scene in Nicaragua: Bananas on the move.

Photo: C.C. film

in their war waged from Honduras. Meanwhile, the Soviet Union, via Cuba, pumped in military aid for the Sandinistas. The country became a site for "war games" between the two superpowers.

But since Chamorro's stunning defeat of Sandinista leader Daniel Ortega in an election in February 1990, one hardly hears anything about this land that has seen so much suffering.

Container from Woodstock

Wally Featherston, director of ASSIST in Canada, visited Nicaragua last month. He launched a campaign to help the pastors there. From his base in Woodstock, Ont., he approached local churches to help with their cast-offs.

Soon, old bicycles, mimeograph machines, sewing machines, Bibles and clothing, tucked away in forgotten places, were being dusted down and donated by church-goers in Ontario. A complete container of goods was then shipped to Nicaragua.

The Evangelical Tract Distributors of Edmonton provided some one million Spanish tracts that were included in the shipment. Galcom International, based in Hamilton, Ont., also sent down some 2,000 fixed-tune "Go Ye" radios to be handed out in the country.

Growth of evangelical churches

Before I left for Nicaragua, I talked with Bartolome

Matamoras, the General Superintendent of the Assemblies of God, the largest Protestant denomination in the country, with some 495 churches. He told me in an interview in Hamilton that the troubles in his country had been the spark for an astonishing growth of evangelical Christianity.

"When the Sandinistas came to power on the 19th of July in 1979, the evangelicals in my country weren't very strong," he said. "We were just seven per cent of the total population. Now we have grown to nearly one quarter of the population."

I asked this soft-spoken leader what was the greatest benefit to the evangelical believers of those years, a time when many were slaughtered by both sides in the terrible war.

He pondered the question for a moment, then replied: "The greatest benefit was that it made Christ more real to us. Also the church was purified. Those that stayed on in the country were faithful right until the end and God took care of us."

I wondered how he felt the day that Chamorro won the election. His face lit up as he replied, "I have had two great days in my adult life. One was when I was elected as the superintendent of the Assemblies of God, the other was when Mrs. Chamorro won the election. That night my wife and I couldn't even sleep. When we heard the news, we lay in bed, holding hands and crying like new-born babies."

The evangelicals of

Nicaragua are now beginning to flex their political muscles as well as present the claims of Christ through evangelistic crusades across the country.

The country's first evangelical political party, the National Justice Party, is just being formed. It is being headed by Dr. Jorge Diaz Cruz, a 32-year-old medical doctor from Managua. "The principles of the party are based on the Word of God and we believe these principles can be applied to everyone in our country," he said, surrounded by other party leaders. Cruz said one of the main aims of the new party will be to strengthen family life in the country. The party, he asserted, will be strongly against abortion, which is still illegal in the country, and would work to try and deal with social problems like alcoholism.

Cruz said that if elected in the 1996 elections they would be willing to "open up relations" with other countries in the region, "as long as they were for the mutual benefit of us all." He added, "We would respect them and would expect them to do the same for us."

"We believe our party will be a viable option for the people and would have the backing of about 30 per cent of the people here. Besides that, we also have the Lord with us."

Dan Wooding is a British journalist now living in southern California where he is the Founder and International Director of ASSIST (Aid to Special Saints in Strategic Times).

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Advice/Finance

Business profitability and stock prices

In a previous column I have mentioned Nobel prize-winning economists Franco Modigliani and Merton Miller. Their 1958 paper on stock evaluation identified a foundational concept in a capitalistic economy. They demonstrated that investors are primarily concerned about a company's outlook for future profits in deciding what its shares may be worth. How do investors determine what to pay for earnings?

From an accounting viewpoint, earnings can be defined as the difference between revenues and expenses. Let's look at an example.

You own a business which consists of a small lemonade

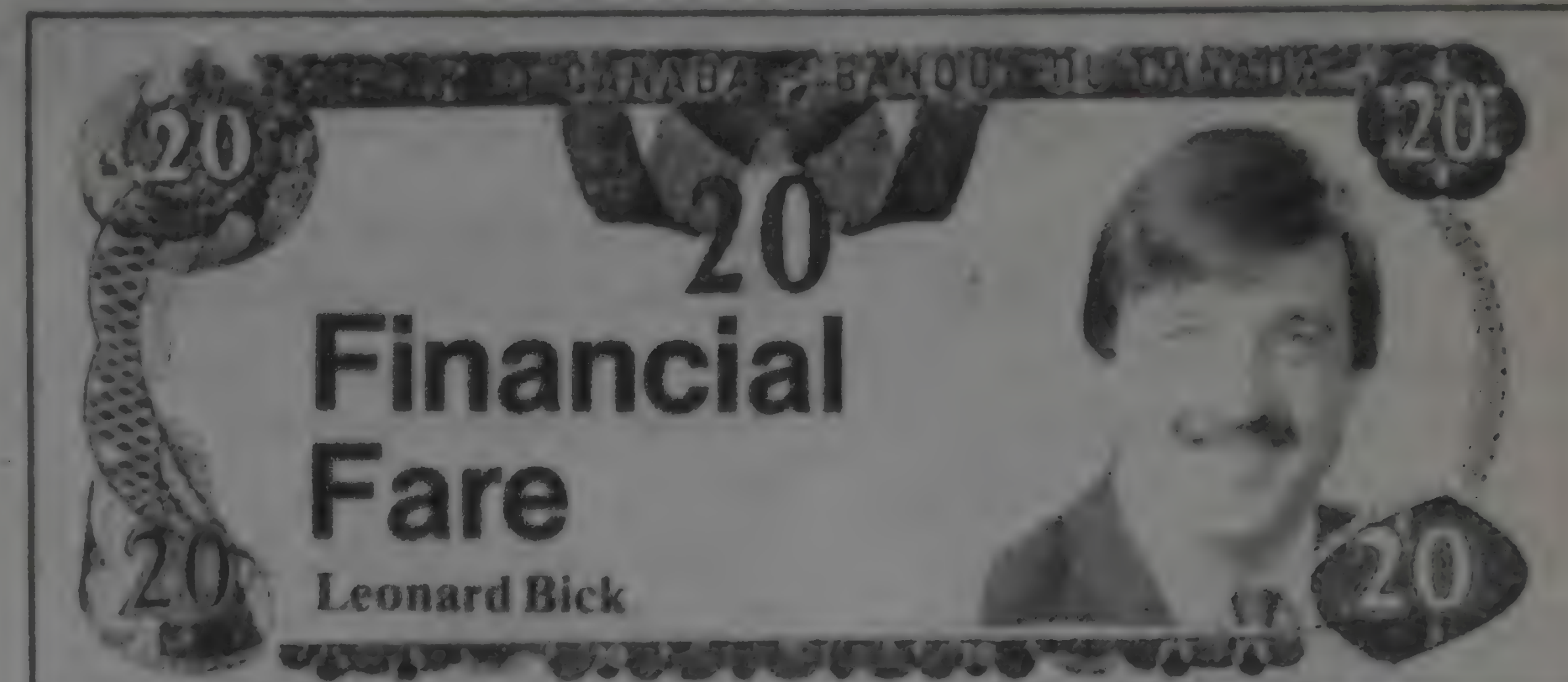
dispensing machine in Florida. Every month, you count the coins and find that there is exactly \$150. However, it costs \$50 to provide the lemonade. Therefore monthly earnings are \$100. Assuming there is no inflation, it appears that this will go on forever. For how much could you sell the machine?

If we were to assume that this machine would generate \$1,200 of earnings each year forever, it could be argued that this lemonade machine has infinite value. After all \$1,200 times infinity is a very large number. However, if you could also invest \$12,000 in a long term bond at 10 per cent you would end up with the same \$1,200 flow of annual income (or

earnings). When the bond matures, you would reinvest. If rates remained at 10 per cent this could go on forever, just like the lemonade machine.

The machine might be worth \$12,000 then. But what if interest rates change and long term bonds only yield five per cent? What would someone be willing to pay for this machine now? To end up with \$1,200 per year in earnings from bonds yielding five per cent, you would have to invest \$24,000. So then you could say that the machine must be worth \$24,000.

Generally we can conclude from this mathematical exercise that as interest rates go down the price of income generating assets rises, and as



interest rates go up the reverse happens.

Applies to stock market too

This reasoning can be applied to the stock market. A key ratio in stock analysis is the price earnings (P/E) ratio. These ratios are printed daily in many newspapers. In our example, if the lemonade business were incorporated and there were 1,000 shares, each share would have a value equal to 1/1,000 of the value of the entire business. In the case where interest rates were 10 per cent, investors would be willing to pay \$12 per share (\$12,000 divided by 1,000) to generate a 10 per cent earnings yield. The earning per share would be \$1.20. The price earnings (P/E) ratio would be 10:1 which is referred to as "10 times" or simply "10." If interest rates dropped to the five per cent level as in the above example, the price per share would be \$24 while the earnings would remain at \$1.20 per share. The new P/E ratio would be 20 times. The earnings yield in relation to the price per share would be five per cent.

Now let's say that for some reason the demand for lemonade doubled and earnings per share went to \$2.40. If investors are still willing to pay 20 times earnings, the share price would double to \$48. So we see that if interest rates dropped to half of the original rate, the stock price doubled and if earnings then doubled, the stock price would double again. The change in these two factors together caused the stock price to quadruple.

Although it may not be reasonable to assume that earnings for a given business could double immediately, it does not make sense that earnings should double over a longer period of time due to inflation only. The uncertainty of earnings from year to year provides that element of risk that characterizes the stock market. Projecting future earnings is difficult, to say the least. However, if inflation averages six per cent over the next 12 years, prices of goods and services will double and earnings should conceivably do the same thing as they have in the past. If the price/earnings ratio stays the same over that period of time, stock prices would double as well.

Calculating earnings

Historically, the

price/earnings ratio on the Dow Jones Industrial Average (a broadly based index of 30 large U.S. stocks) has averaged 14. This represents a 7.14 per cent yield in terms of earnings to price. You can easily calculate earnings yields by dividing the P/E ratio into 1. Right now the stocks represented in the Dow Jones index are trading at higher than this average but earnings are depressed.

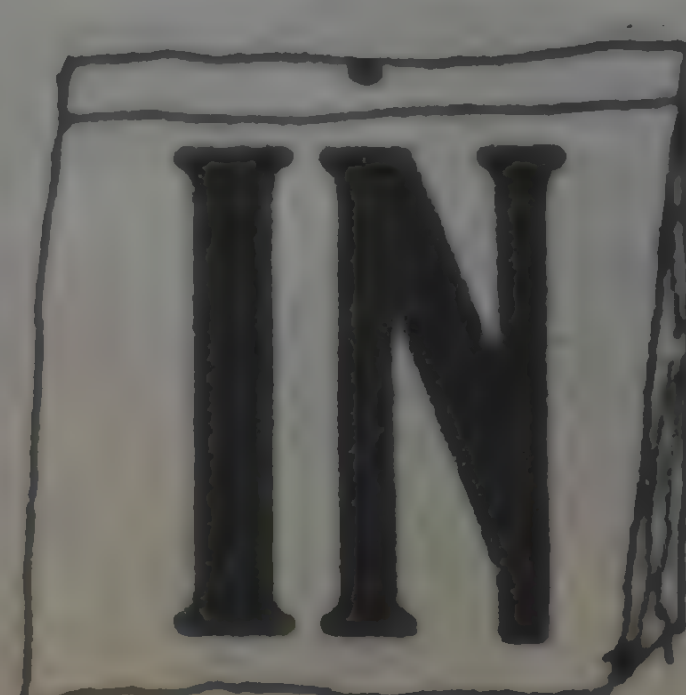
So far we've concluded that investors are willing to pay a certain price for stocks based on the stock's (company's) prospect for earnings. The price/earnings ratio relates prices to recent earnings. Basically, as interest rates fall, the price of income generating assets like stocks rises and the price/earnings ratio falls. If interest rates fall further, the price that investors will pay for stocks will rise if earnings remain at current levels. However, if earnings per share rise as well there will be additional pressure on stock prices. The exact opposite would likely occur if interest rates rose and earnings fell.

Many factors affect the price of common shares. In the long run, however, corporate profitability will determine the price investors are willing to pay for stock. The basic alternative to investing in equity securities like common stock is to invest in fixed income securities. The prevailing rate of interest on fixed income securities like bonds and term deposits will definitely be a factor in determining how much (how many times earnings) an investor is willing to pay for a stock. Today, with falling interest rates, the investment alternatives are becoming more attractive.

Leonard Bick is an Ancaster, Ont., based financial planner.



Peter and Marja are



Dear P & M:

Recently you stated in a column (Aug. 23, 1991) that it was not necessary to believe in a literal 24-hour day in God's acts of creation.

However, then it might be equally hard to believe in Jesus' ascension into heaven, given our present knowledge about outer space just above earth's atmosphere.

We know that heaven isn't exactly that close by, unless it is invisible, or in another dimension parallel to our own, to borrow some Star Trek lingo! Whatever the explanation, it would need a miracle or different body properties to enter into that place or planet we call heaven.

Even the resurrection is beyond science to be able to accept it as a real possibility. Yet, it is one of the Bible's essential doctrines. And even though some have experienced life-after-death visions, it still requires faith for others to accept their alleged experience. It is like the story about the rich man and Lazarus; even if someone were to come back from the dead to warn others about hell, they will not believe!

Obviously, then, it requires a great deal of faith in God's Word to accept it as it is written, rather than to cave into the latest scientific "finding" which seems to conflict with Scriptures.

Perhaps you may wish to comment on these observations.

Dear Literal Interpretation!

In the creation account itself we read that the sun was not created until the fourth day. We are left with the mystery of how long those first three "days" were since they were obviously not measured by a rising and setting sun. The Bible is chock full of these kinds of wonders; the resurrection and the ascension are two of them. Personally we have no problem balancing the mysteries of the Bible and the marvelous discoveries of science.

We don't spend any time worrying about the length of those days because we "accept as it is written" the additional truth that God's concept of time and days is different from ours

(Ps. 90: 4, II Peter 3: 8). We don't have a clue as to how God created the universe, parted the Red Sea, made an axe head float, enabled the virgin Mary to become pregnant, raised Jesus from the dead, etc. By faith we just know that he did all those things and more.

Dear P & M:

Could you comment about the passing away of premature babies? How must we think of them? It is a delicate issue for us since my wife has lost a pregnancy.

Dear Grieving Parent:

Think of them as unborn children whom God has received unto himself.

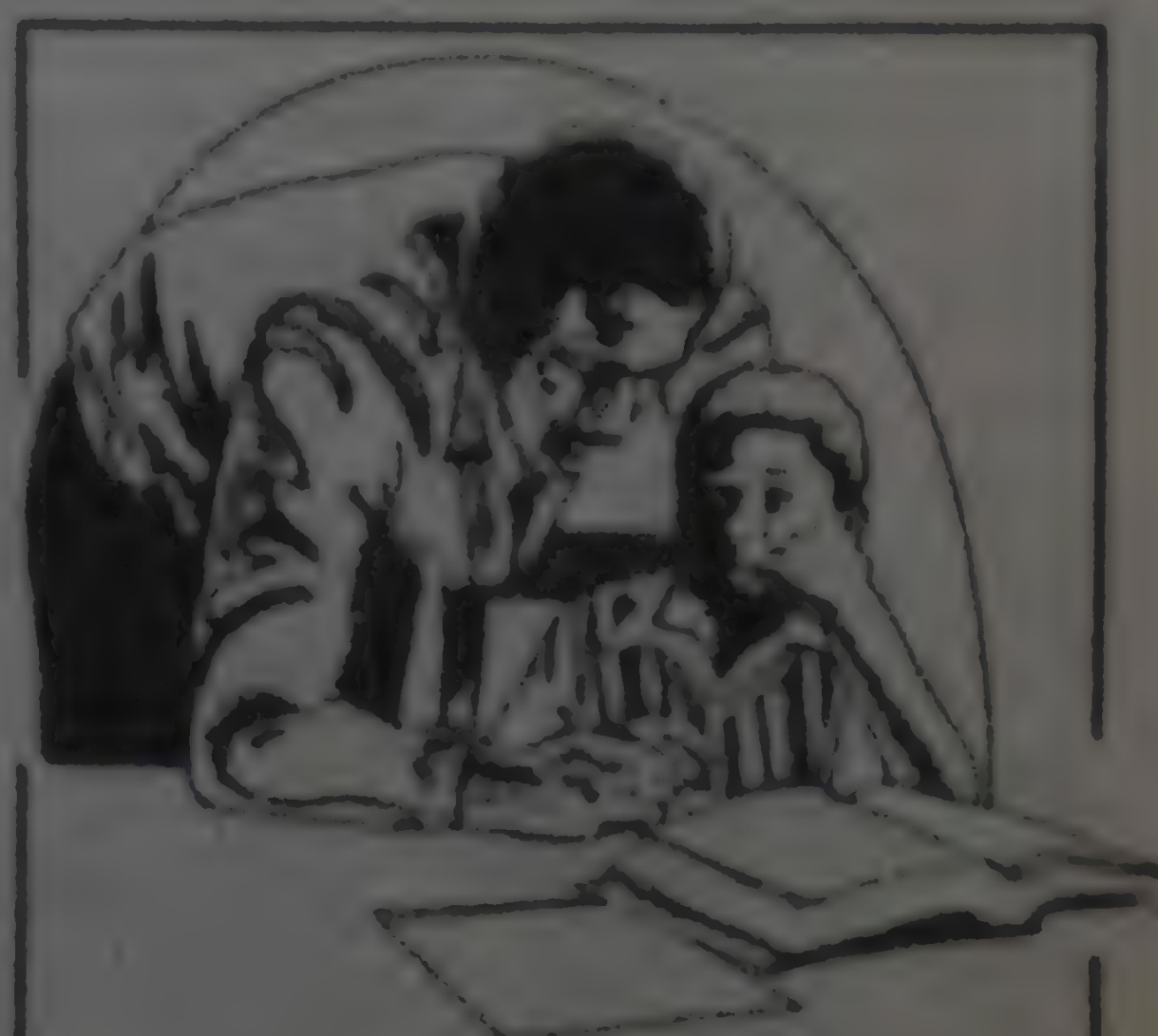
From conception on the fetus is a human being knitted together in the mother's womb (Ps. 139). No wonder, then, that couples go through a process of grieving when a child miscarries or is still born. They mourn the loss of a real person. The depth of their grief may vary depending on the length of the pregnancy. But no one should minimize the hurt that a miscarriage brings.

At Pentecost, Peter said that "the promise is for you and your children and for all who are far off" (Acts 2: 39). To that we would add "and all who are unborn." We are also told that the children of believers are holy (I Cor. 7: 14). Christ's forgiveness is not only for those born in sin; it also applies to those conceived in sin. It is not wrong to picture your unborn baby covered by the comforting blanket of God's grace.

We wish you God's comfort in the loss of this potential family member.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brozwer-Purleviet, Tom Zee, Marian Van Til and Bert Wijnster.



Check out
our classifieds
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Environment

A drafty house is good for your health

Marcus Van Steen

(Canadian Scene) — At this time of year with the temperature lingering at low levels there is a strong tendency to keep our windows tightly shut and to seal up every crevice through which the icy winds can blow. This has been a laudable activity for many

years. After all, we've been told that drafts can cause colds, perhaps even pneumonia; and we want to conserve energy.

Health authorities are now warning that while we are sealing cold air out we are also sealing in stale air that can be injurious to our health. The

most recent of these campaigners is Dr. Rosemary Marchant who started two years ago to investigate the illnesses which routinely plagued the staff workers and patients in the Halifax hospital where she serves as a staff doctor.

Marchant found that the headaches, nausea, nose and throat irritation, sore eyes and dizziness suffered frequently by the kitchen staff were caused by stale air laden with formaldehyde and detergent fumes. An outbreak of illness among the operating room staff was caused by fumes from chemicals used to sterilize equipment. And the rashes frequently suffered by elderly patients were the result of stale air which was too dry and laden with noxious fumes.

Stale air needs outlet

Marchant emphasizes that

such problems are common in most hospitals, office buildings and even homes. The only difference is that she took the trouble to investigate. "If fresh air is not allowed to get in," she says, "and stale air cannot get out, there are bound to be problems."

The Lung Association, which sponsors the annual Christmas Seal campaign, has been working for years to warn people about indoor air pollution. It is particularly concerned about tobacco smoke which, it points out, contains more than four thousand chemical compounds including arsenic, lead and cyanide. In our sealed-up winter homes these toxins are allowed to remain in our atmosphere, leading to serious health damage. Those most affected are babies, the elderly and others who for one reason or another spend most of their

time indoors.

Plants help

Environmentalists who are becoming concerned about indoor air pollution are starting to recommend the cultivation of household plants to help purify the air in our homes and workplaces. The great forests of the world have been called the lungs of our planet, turning poisonous gases into life-giving oxygen. The same result can be obtained in the average home by placing potted plants in various rooms. Almost any green plant will serve, but experts say the most effective are English ivy and the so-called spider plant. These are sturdy plants that require less attention than most. All plants require some attention beyond water and light. Retail plant nurseries are usually helpful in providing the correct instructions.

The fingerprint of a potato



Photo: Agri-Holland

The Netherlands (CRZ-DLO) — Until now, light sprouts have been used in order to identify a potato variety. But starting in 1992, the electrophoresis technique will be used for varietal identification. That technique is explained below.

To identify a potato variety rapidly and simply is no easy matter. In the case of "bald" tubers, a rough classification can be made based on peel colour and tuber shape, but this classification is very limited. During the growing season, a variety can be recognized from the plant type and flowers, but a great deal of space is required to allow all the 600 different know varieties to be maintained as comparative stock in a single trial field. Moreover, identification can only take place during the growing season or under special conditions in the glasshouse.

Virtually all varieties can be distinguished by germinating potato tubers under special light conditions.

It is fairly simple to make and identify a light sprout. For this purpose, eight potato tubers are nailed onto a wooden plank. Then they are placed in a lighted cabinet and begin to sprout. An initial identification is possible after just one week, especially on the basis of the sprout colour.

After about two months, a fully developed sprout will have grown and the varieties can be clearly distinguished from one another. However, the lengthy period from the beginning of the test until the sprout has fully developed is a serious disadvantage of this method. For that reason the method of identification is being switched to electrophoresis, which is much faster but at the same time more expensive.

In the electrophoresis technique proteins are separated from each other according to size and load of their molecules by means of an electric field generated in a gel. After colouration of the proteins each variety exhibits a specific band pattern.

The first step is to make a gel. A gel is a kind of gelatin and acts as a chemical sieve in which protein molecules are separated. By pushing a comb into the top of the gel, little holes are left after it has hardened, into which the potato juice can be easily poured in and out.

Using an apple corer, a small piece of potato tuber is removed and crushed in a garlic press. A little sulphite (to prevent brown discolouration) and amido black (for location during the electrophoresis run) are added to this juice which is then carefully put into the holes in the gel by means of a pipette. Then a current is applied to the gel, with the negative pole at the top and the positive pole at the bottom. After about one and a half hours the proteins have separated, as shown by the amido black which by then has trickled down to the bottom.

At this time the current is switched off. At this stage, nothing is yet visually apparent. In order to make the proteins visible the gel is placed for one night in a tray containing a dye. The dye attaches itself to the proteins and a banded pattern becomes visible.

Recognition

After electrophoresis there are present five bands in the gel on the basis of which varieties can be initially grouped. After the first grouping the gels are compared with all the known varieties, and then the variety can be determined. At the present time gels have been prepared from around 550 different varieties.

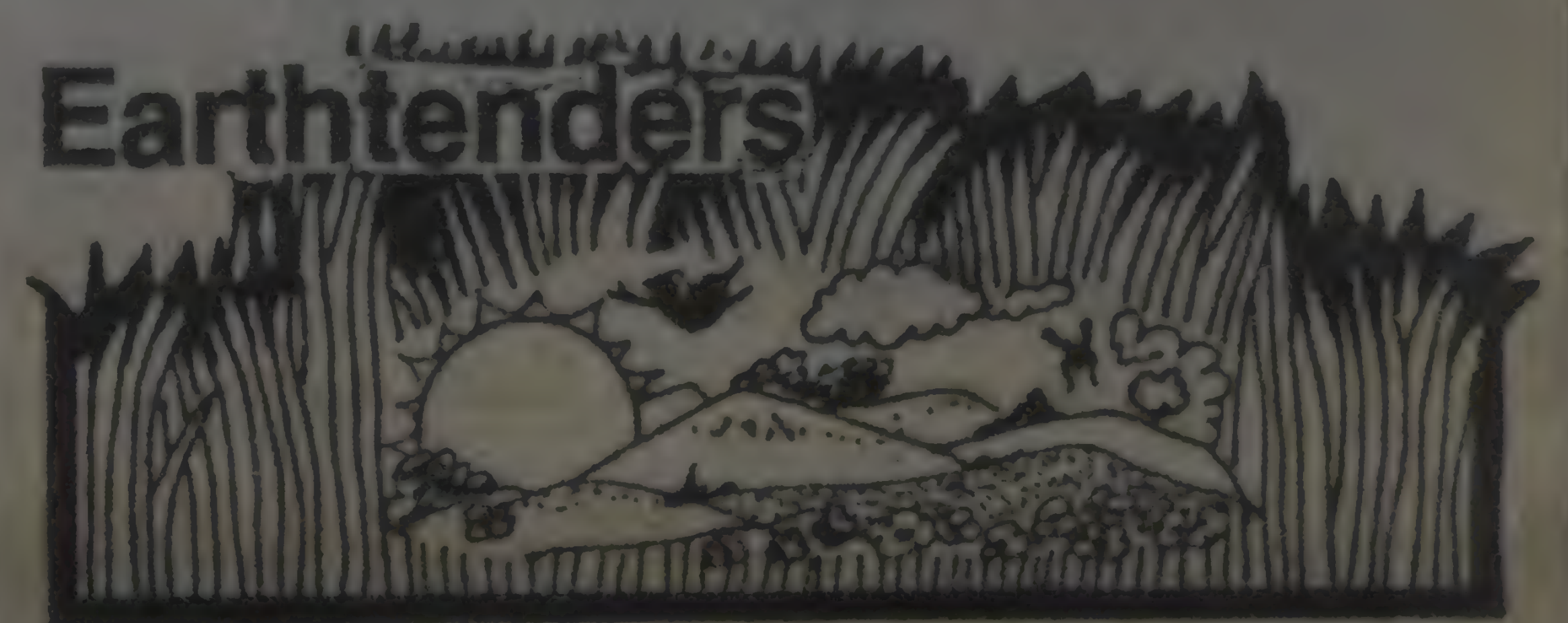
One of the practical advantages of the electrophoresis technique is that in case of doubt it can be used to prove which variety a given batch of potatoes contains.

Source: Dutch agricultural research centre: DLO Centre for Varietal Research and Seed Technology.

Electrophoresis



Harry Spaling



Our place and task in the environment

Radical environmentalism

A new brand of environmental protest has emerged over the last decade. No longer content with signing petitions, writing letters or waving placards, this radical form of protest encourages civil disobedience, monkeywrenching and acts of sabotage.

In 1979 the Sea Shepherd Conservation Society, a little known environmental group operating out of Canada, used their boat *Sea Shepherd* to ram and disable a whaling ship off the Portuguese coast. Members of the society reputedly also sank two whaling ships and wrecked a whaling station in Iceland during 1986.

Radical environmentalists have also confronted timber companies in Oregon by driving large nails into trees marked for logging, causing extensive damage to equipment. They have damaged bulldozers in Australia, toppled electrical towers in Germany and even used explosives to blow up bridges in Norway.

Earth First! is one of the foremost organizations encouraging radical actions to preserve the natural environment. Started in 1981 by five Americans disgruntled with the compromising and ineffective approaches of mainline environmental organizations, Earth First! resembles both a counter-culture group reminiscent of the 1960s and a modern day terrorist organization.

It's founder, David Foreman, has written a book on how to confront developers and bureaucrats with radical environmental tactics. Acts of sabotage are called ecotage and those that do the sabotaging are called ecoteurs.

Needless to say, other environmental organizations such as Friends of the Earth,

Sierra Club and the National Audubon Society have distanced themselves from and openly opposed the thinking and tactics of Earth First!

Earth First! and other groups like it adopt a perspective of radical environmentalism rooted in "deep ecology." This perspective separates the rights of nature from the rights of human beings. It places the rights of nature equal to, and often higher than, those of human beings.

Nature and humanity are viewed as being in perpetual conflict. Holders of this view have a doomsday vision of the future which foresees global ecological destruction if humans continue to dominate and exploit nature as they have in the past. Radical environmentalism is a response to a society dominated by technology as being lethal to the natural ecological system on which all life depends.

The Scriptures also tell of a radical environmental message. It is radical to talk about a creation groaning to be set free, the present creation submitting to the refiner's fire, and the Creator's promise of a new creation. Unlike radical environmentalism which focuses on rights of nature, Scripture speaks of the divine right of a Creator to bestow on his image-bearer a radical responsibility to care for and be a steward in his creation.

Christians should reject the basic beliefs of radical environmentalism but, confronted by the infinitely more radical message of Scripture, Christians have every reason to act radically in carrying out their responsibility of creation stewardship.

Harry Spaling is a graduate student in geography at the University of Guelph, Guelph, Ont.



Ontario

QUALIFIED VOTERS

Resident in the Electoral District of **BRANT-HALDIMAND**

To Vote

in the BRANT-HALDIMAND Provincial By-Election – March 5th, 1992

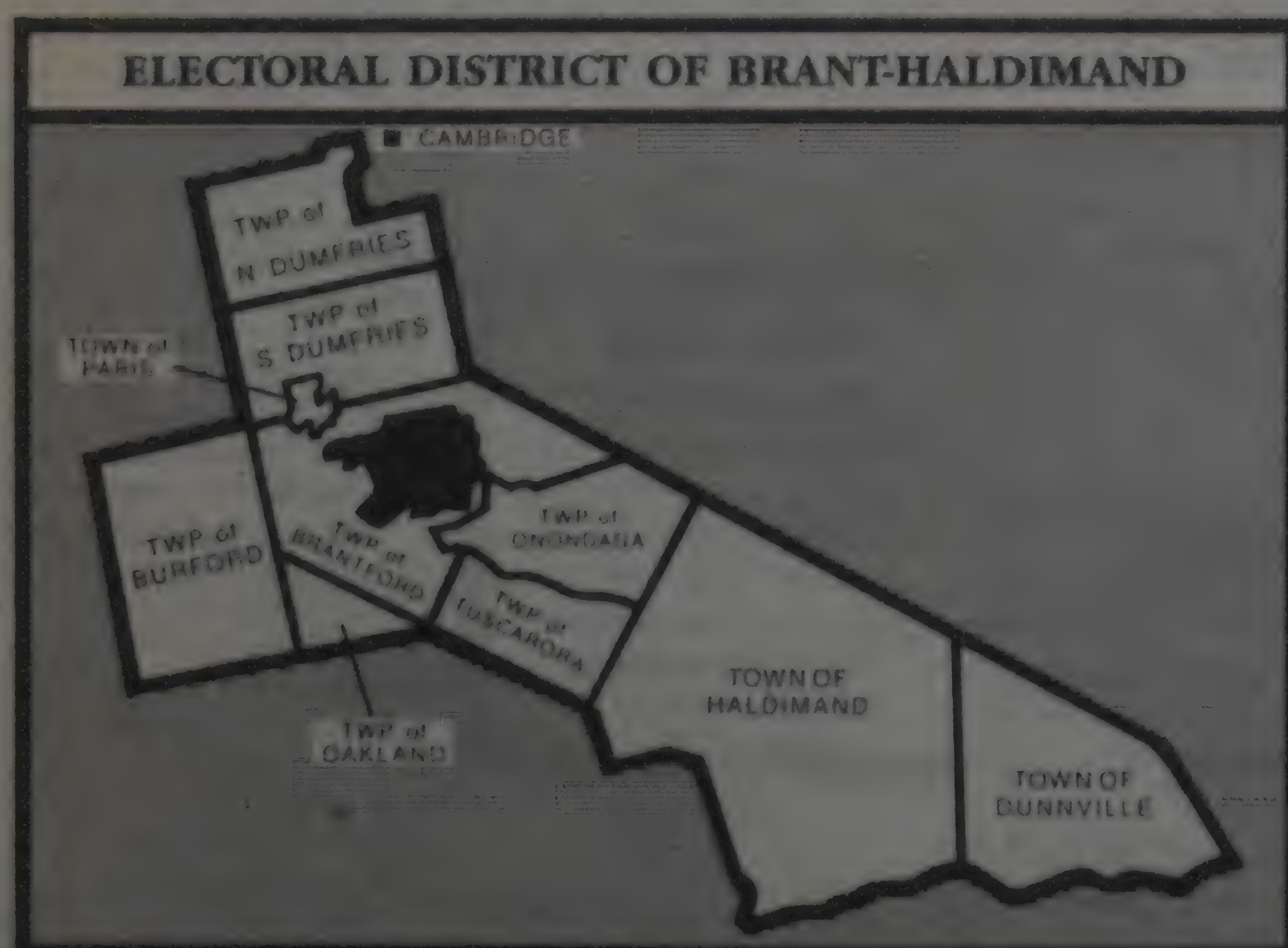
your name must be on the NEW LIST of VOTERS for

BRANT-HALDIMAND

or on a CERTIFICATE to VOTE

If you have not received this Form 301, your name is not on the NEW LIST. Don't Wait! It's up to you to obtain a CERTIFICATE to VOTE by March 4th.

Elections Ontario offices in Brant-Haldimand are shown below. Call or visit the one nearest you between 10:00 a.m. and 8:00 p.m., Monday to Saturday, so that an Election Official can advise you how to obtain your Certificate to Vote.



ELECTIONS ONTARIO – BRANT-HALDIMAND

RETURNING OFFICER: Donald Jones

172 Argyle St. N. Caledonia (416) 765-0930	Northville Plaza 300 Grand River St. N. Paris (519) 442-1461	318 Chestnut St. Dunnville (416) 774-1012
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All these offices will accept collect calls.

Published by the Office of the Chief Election Officer of Ontario,
Warren R. Bailie, CHIEF ELECTION OFFICER

Can You Vote?

Those persons who on March 5th, 1992

- Are 18 years of age or over
 - Are Canadian Citizens
 - Have resided in Ontario for the preceding 6 months
 - Reside in the Electoral District
- are eligible to vote if their name is on the NEW LIST of VOTERS for BRANT-HALDIMAND or on a CERTIFICATE to VOTE as issued by the Returning Officer.

If you have friends or relatives who have difficulty reading, please make them aware of the information in this notice.



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If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST Inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST Inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Molkwerum, Fr. Caledonia, Ont. 1952 March 13 1992</p> <p>"... for apart from me you can do nothing" (John 15: 5b).</p> <p>PHILIP and JEAN ALTENA (nee de Jonge)</p> <p>With praise and thankfulness to God, we joyfully announce the 40th wedding anniversary of our loving parents and grandparents.</p> <p>Jessica & Douwe VanderMeulen — St. Catharines, Ont. David, Jonathan Eileen & Ed Plantinga — Hamilton, Ont. Rebecca, Philip, Karen Anita & Harry DeBoer — Hagersville, Ont. Kevin, Daryl, Mark, Leanne Margaret & Daryl Miller — Caledonia, Ont. Scott, Christopher Joanne & John DeVries — Smithville, Ont. Bart & Sonya Altena — Hamilton, Ont. Phillip Esther & Cliff Roukema — Caledonia, Ont.</p> <p>An open house will be held in their honour on Saturday, Mar. 14, 1992, D.V., from 2-4 p.m., at Maranatha Chr. Ref. Church, York, Ont.</p> <p>Best wishes only please.</p> <p>Home address: 274 Orkney St. W., Caledonia, ON N0A 1A0</p> <p>Domville Baltimore 1952 1992</p> <p>It is with praise and thanksgiving to our God, that we join in celebrating, with our parents,</p> <p>HENRY and JANE DEJONG (nee Greydanus)</p> <p>on the occasion of their 40th wedding anniversary, on Mar. 1, 1992.</p> <p>Evelyn & John Brinkman — Grafton, Ont. Monique, Jonathan, Terence Liz & Cor Mollema — Morewood, Ont. Jessica, Meghan Theo & Linda DeJong — Baltimore, Ont. Carolyn, Rachel, Sonya, Leanne, Reuben John & Gail DeJong — Baltimore, Ont. David, Crystal, Daniel, Chantal Lil & Rod Weenink — Lacombe, Alta. Erica, Adam, Teri-Lee Mike & Jodi DeJong — Baltimore, Ont. Melanie, Devin, Stephanie Marjorie DeJong — Czechoslovakia</p> <p>Open house to be held on Feb. 29, 1992, from 1-5 p.m., at the DeJong residence.</p> <p>Best wishes only.</p> <p>Home address: R.R. #2, Baltimore, ON K0K 1C0</p>	<p>Aalten, Gld. Picton, Ont. 1952 March 14 1992</p> <p>With joy and gratitude to God, we look forward to celebrating the 40th wedding anniversary of our parents and grandparents.</p> <p>JOHN and RIEK HEINEN (nee Westervelt)</p> <p>We pray that God will continue to be faithful in the coming years and will bless you both with good health and happiness.</p> <p>With love from your children and grandchildren:</p> <p>Alida & Cecil Mosselman — Hamilton, Ont. Scott, Lee-Anne, Jennifer Eric & Elsie Heinen — Grimsby, Ont. Michael, Paul, Wayne, Glenn Diane & Bernard Prinzen — Bloomfield, Ont. David, Philip, Stephen, Rachel Geraldine & Henry Nyman — Burlington, Ont. Mark, Craig, T.J. Nancy & Warren Lee — Burlington, Ont. Michael, Melissa</p> <p>Friends and relatives are invited to an open house at their home on Saturday, Mar. 14, 1992, from 2-5 p.m. Home address: R.R. #1, Picton, ON K0K 2T0</p> <p>1952 March 5 1992</p> <p>"The Lord will watch over your coming and going both now and forevermore" (Ps. 121).</p> <p>ED and TRUUS VANDERKLOET</p> <p>Under this promise our parents were married 40 years ago. Their life together has been a testimony to God's faithfulness. He has watched over them in their immigration to Sarnia, Ont., shortly after their wedding, and their move to Toronto in 1966. During these years, while raising seven children, working many years for the Christian Labour Association of Canada, struggling with cancer, and facing their retirement, God has been their protector and guardian. We rejoice with them and join them in giving thanks to God for his goodness. Come and rejoice with us!</p> <p>Open house: Mar. 7, 1992, 10:00 - 12:00, Rehoboth Fellowship Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, Ont.</p> <p>Home address: 15 Clearbrooke Circle, Rexdale, ON M9W 2E2</p> <p>Best wishes only, please.</p> <p>Irene Richard, Ellen (Kok), Marya, Marcel, Reuben, and Evelien Kathy Edward and Catherine (de Boer) Peter Ellen and Rick (Vander Woude) Christine and Steve (Lynde)</p>	<p>The council of the Emmanuel Chr. Ref. Church of Calgary, Alta., extends its sincere condolences to Hugo Van Rij, its diligent and faithful treasurer, upon the death of his loving wife.</p> <p>AGNES VAN RIJ</p> <p>May our Lord grant his gracious comfort in these difficult days.</p> <p>"Praise be to the Lord, to God our Saviour, who daily bears our burdens. Our God is a God who saves; from the Sovereign Lord comes escape from death" (Ps. 68: 19, 20).</p> <p>"The Lord is my shepherd, I shall not want. He makes me lie down in green pastures. He leads me beside the still waters. He restores my soul" (Ps. 23: 1-3).</p> <p>On the 15th day of Feb., 1992, the Lord took home, our beloved son, brother and uncle,</p> <p>KLAAS ZWIER</p> <p>at the age of 55 years.</p> <p>Husband of Catherine (nee Hoogezand) — Iroquois</p> <p>Son of Brenda Zwier — Hamilton</p> <p>Brother of:</p> <p>John & Joanne Zwier — Fenwick Helen & Ralph Veld — York Alice & Bob Douma — Wellandport and many nieces and nephews.</p> <p>Correspondence address: Mrs. B. Zwier, 337 Stonechurch Rd. E., Apt. 212, Hamilton, ON L9B 1B1</p>	<p>THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS</p> <p>van ASSENDELFT van WICK, C.E., born October 31, 1937, last known address in Canada: West 35th Street, Hamilton, Ontario.</p> <p>AARTS, Franciscus Petrus, born May 21, 1922 in Wijchen, last known address in the Netherlands: Emmen, immigrated to Canada in 1955.</p> <p>BROOSHOOFT, M., immigrated to Canada about 1958, member of the 41st HPVA.</p> <p>DIJKMANS, Frans Gerard, born March 25, 1927, last known address in the Netherlands: Venray, immigrated to Canada April 18, 1953.</p> <p>FENNEMA, Bauke, born November 20, 1926, last known address in the Netherlands: Ferwerderadeel, immigrated to Canada on February 12, 1952.</p> <p>HEARNS, John, born August 6, 1923, last known address in the Netherlands: Voorschoten, immigrated to Canada on August 8, 1957.</p> <p>de HARTOG, Jacobus Marinus, born May 11, 1926, last known address in Canada: 2025 36th Avenue SW, Calgary.</p> <p>MEULENBELT, Harm, born May 25, 1932, last known address in the Netherlands: Staphorst, immigrated to Canada May 26, 1953.</p> <p>NOPPERS, Jan, born September 5, 1927 in Gramsbergen, immigrated to Canada on September 9, 1974.</p> <p>van OGTROP, Gerrit, born Nov. 6, 1926 in Hattem, immigrated to Canada on November 5, 1961.</p> <p>OPHELDERS nee Hamers, H.T.J., born Jan. 20, 1946, immigrated to Canada June 8, 1971, was married to J.H.R. Ophelders who was born May 10, 1927 and passed away November 3, 1991.</p> <p>de REUS, Nicolaas Leendert, born on November 28, 1926, last known address in the Netherlands: Oud Beijerland, immigrated to Canada July 19, 1954.</p> <p>VOS, G., born Dec. 30, 1926, immigrated January 14, 1966.</p> <p>VISSER, Robbert, born July 15, 1935 in Rotterdam, last known address in Canada: Toronto.</p> <p>WOLTERS, Herman, born June 3, 1918 in Rotterdam, last known address in the Netherlands: Apeldoorn, immigrated to Canada on October 16, 1967.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS ST. WEST, SUITE # 2106, BOX 2 TORONTO, ONTARIO M5G 1Z3 PHONE: (416) 598-2520 FAX : (416) 598-8064</p>		
<p>Birthday</p> <p>DAMSMA: 1902 March 3 1992</p> <p>"Praise the Lord" (Ps. 138).</p> <p>With joy and thanksgiving to our Lord we announce the 90th birthday of our dear husband, father, grandfather and great-grandfather,</p> <p>PETER DAMSMA</p> <p>Congratulations and love from all of us.</p> <p>Friends and relatives are invited to an open house from 2-4 p.m., on Saturday, Mar. 7, 1992, in the fellowship hall of the First Chr. Ref. Church, Kitchener, Ont.</p> <p>Home address: 1253 Ottawa St. S., Kitchener, ON N2E 1L9</p>	<p>Obituaries</p> <p>Acton February 17 1992</p> <p>The Lord in his infinite wisdom took home our dear friend,</p> <p>ALIE KROEZEN</p> <p>after a battle with cancer.</p> <p>May the Lord strengthen and comfort Gerrit and the children.</p> <p>Psalm 23.</p> <p>Wijke Barena Agnes Wyga Annie Venema Dorothy Kuiken Mien Reinders Edith Kamminga Trien Kamminga Joyce Rinsma Anne Looyenga Akke Kroes Hennie Rauwerda Wil de Graaf Nel Feenstra Martha Nap</p>	<p>Obituaries</p> <p>On. Feb. 14, 1992, our Lord called his child,</p> <p>AGNES VAN RIJ (nee van Driel)</p> <p>to her heavenly home. Mrs. Van Rij is mourned by her loving husband of over 45 years, Hugo of Calgary. She will also be missed by one sister, two sisters-in-law and 18 nephews and nieces in the Netherlands. Her many dear friends join the relatives in wishing Hugo the Lord's strength and peace as he goes forward from day to day without his wife, companion and friend. The memorial service took place in the Emmanuel Chr. Ref. Church on Feb. 18, 1992.</p> <p>"The steadfast love of our Lord is forever."</p> <p>Home address: 6603-54 Avenue SW, Calgary, AB T3B 3N4</p>	<p>Help Wanted</p> <p>Conscientious, dependable single person wanted for help on small dairy farm in Telkwa, B.C. Experience an asset but willing to train.</p> <p>Call: (604) 846-5728</p>	<p>Accommodations</p> <p>Available for female, room and board in Brampton, Ont. Close to Sheridan College and public transportation.</p> <p>Phone: (416) 457-2098</p>	<p>For Sale</p> <p>For sale a 1979 Rogue trailer, 30' x 8', with built-on sunroom, 22' x 8'. Tool shed 6' x 6'. Ideal location next to heated swimming pool, clubhouse and shufflecourts. Central Florida.</p> <p>For more information call: (416) 643-2526.</p>	<p>Teachers</p> <p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/English for the 1992/93 school year. Please send applications to:</p> <p>Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p> <p>BRAMPTON, Ont.: John Knox Chr. School seeks applications for a position in the primary grades for the 1992/93 school year. French and music an asset. All interested in applying, please forward application and resume to:</p> <p>Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (416) 451-3236 Fax: (416) 451-3448</p> <p>BROCKVILLE, Ont.: John Knox Chr. School requires teaching principal and teacher. A unique opportunity exists for spiritually mature individuals to enter a new era with us. Our brand new school-church facilities will be waiting for you in '92. Come grow with us! Request information from:</p> <p>Ed. Committee, Box 238, Maitland, ON K0E 1P0 or call (613) 348-3380</p>
<p>Marriage</p> <p>HOGVEEN-OOSTERHOF: Mr. and Mrs. John and Alice Mans of Smithville, Ont., and Mr. and Mrs. Henry and Tinie Oosterhof of St. Anns, Ont., announce the marriage of their children,</p> <p>MICHELLE HENRIETTA HOGVEEN to TIMOTHY HENRY OOSTERHOF</p> <p>This celebration will be on Saturday Feb. 29, 1992, D.V., at 1 p.m., in the Wellandport Orthodox Ref. Church, Rev. J. Gangar officiating.</p> <p>Future address: Canboro Road, Wellandport, ON L0R 2J0</p>			<p>Real Estate</p>	<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p>Het vertrouwde adres.</p>		

Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for definite openings in Grade 1 and Grade 7 for the 1992-1993 school year. The ability to teach French will be regarded as an asset. CCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year.</p> <p>As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities.</p> <p>If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:</p> <p>Mr. A.J. Vanderstoel, Calvin Chr. School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: c/o (519) 638-5221</p>	<p>KINGSTON, Ont.: Kingston Chr. School has an opening at the primary level in the 1992/93 school year due to a maternity leave. Due to potential enrolment growth we are also looking for full- or part-time applicants at the intermediate (7/8) and primary level for possible positions.</p> <p>If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to:</p> <p>Kingston Chr. School R.R. #3 1212 Woodbine Rd., Kingston, ON K7L 4V2 Attention: H. Pott</p>	<p>NANAIMO, B.C.: Nanaimo Chr. School is seeking applicants for a junior high teaching position to begin in September 1992. Join a growing interdenominational school community on beautiful Vancouver Island. Send resume to:</p> <p>Mr. Ben Hendricks, Principal c/o Nanaimo Chr. School 198 Holland Rd. Nanaimo, BC V9R 5K3</p>	<p>SARNIA, Ont.: Sarnia Chr. School invites teachers to apply for possible teaching positions at various grade levels for Sept. 1992. We are particularly interested in teachers with expertise in areas of science and music (instrumental). Please send resume and letter of application to:</p> <p>Mr. Pete Weening, Principal Sarnia Chr. School 1273 Exmouth St. Sarnia, ON N7S 1W9 Phone: (519) 383-7750</p>	<p>SURREY, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrolment, we are looking for teachers with a combination of teaching areas in French, physical science, physical education. We are also in need of an intermediate humanities teacher with elementary experience or training. Applicants should send resume to the Principal:</p> <p>Al Boerema, Fraser Valley Chr. High School 15353-92 Ave., Surrey, BC V3R 1C3 Phone: (604) 581-1033</p>
<p>DUNDAS, Ont.: Calvin Chr. School invites applications for a qualified remedial teacher, experience preferred. The position is the equivalent of 5/8 full time. It is possible to combine it with a 3/8 gr. 6 position if desired. Please forward all inquiries and resumes to:</p> <p>Mr. Jack Zondag, Principal Calvin Chr. School 542 Ofield Rd., N., R.R.#2, Dundas ON L9H 5E2 Phone: (416) 627-1411</p>	<p>LEDUC, Alta.: Covenant Chr. School has two potential openings for 1992/93: an upper elementary and a junior high position. Apply soon to this innovative and community-minded school. Send resumes to:</p> <p>Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7 Phone: (403) 986-8353</p>	<p>OSHAWA, Ont.: Immanuel Chr. School invites you to send your resume for a possible opening in the primary or junior department. Send to:</p> <p>Immanuel Chr. School 849 Rossland Rd. West Oshawa, ON L1H 7K4 Att.: Mary Hosmar, Principal.</p>	<p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, DEFINITE OPENINGS in Kindergarten and elementary music/band/choir (½ time). POSSIBLE OPENINGS exist in learning assistance 1-7; Grade 3; French 4-7; English 8-12; soc. studies 8-12; choir/band 8-12; and phys. ed. 1-12.</p> <p>Please address inquiries/resumes to:</p> <p>The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p>	<p>TABER, Alta.: Taber Chr. School, operated by the Society of Chr. Education in Southern Alberta has a definite opening for a teacher at the primary level. There is also a possible opening in Kindergarten and at the junior high level. The ability to teach French would be an asset. Please send resumes to:</p> <p>Henry Ronda, Principal Box 2256 Taber, AB T0K 2G0 Phone: (403) 223-4550</p>
<p>FRUITLAND, Ont.: John Knox Memorial Chr. School welcomes applications for possible positions at the primary and junior levels for the 1992/93 school year.</p> <p>Also needed is a maternity leave replacement from September-December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms.</p> <p>John Knox Memorial Chr. School 795 Highway #8, Fruitland, ON L0R 1L0 Phone: (416) 643-2460</p>	<p>LETHBRIDGE, Alta.: Immanuel Chr. School in Lethbridge, Alta., is inviting applications from qualified teachers for the 1992/93 school term in the following areas: elementary - Grade four through six Jr./sr. high - music (instrumental and vocal), math, science (chemistry), social studies, and English. Please forward all applications and letters of inquiry to:</p> <p>Mr. H. Konynenbelt, Principal Immanuel Chr. School 802-6th Ave. North Lethbridge, AB T1H 0S1 or phone 327-4223, 328-4783</p>	<p>OTTAWA, Ont.: Ottawa Chr. School invites you to apply for a variety of possible openings throughout the grades. Whole language and Math Their Way are popular at our school. We are also interested in candidates with French expertise up to the Grade 7/8 level.</p> <p>Please send resume and letter of application to:</p> <p>Wm. A. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Ave., Ottawa, ON K2A 1P6 Phone: (613) 722-5836 Fax: (613) 828-3022</p>	<p>SMITHVILLE, Ont.: Smithville District Chr. High School has a vacancy for a French teacher and possible positions in the social sciences, music, Bible, science and English for the 1992/93 school year.</p> <p>Please send all applications and direct all inquiries to:</p> <p>Smithville District Chr. High School 6488 Smithville Road, R.R.#1 Smithville, ON L0R 2A0 Attention: Marc Strooboscher, Principal Phone: (416) 957-3255 Fax: (416) 957-3431</p>	<p>WOODSTOCK, Ont.: John Knox Chr. School. We are inviting letters of application and resumes for a possible opening in the intermediate division for the 1992/93 school year. Experience and strength in Science and/or French would be an asset. Please contact:</p> <p>Henry Tuininga, Principal 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492</p>
<p>LONDON, Ont.: London Parental Chr. School invites beginning and experienced elementary teachers to apply for possible teaching positions at the junior and/or intermediate grade levels. We are a school community, serving more than 100 families, located in the heart of south western Ontario.</p> <p>We will be conducting interviews on March 7; interested candidates are requested to send a letter of application and resume or contact the Principal:</p> <p>Mr. Herb Goodhoofd, LPCS, 202 Clarke Rd., London, ON N5W 5E4 Phone: (519) 455-0360.</p> <p>We look forward to hearing from you.</p>	<p>LONDON, Ont.: London Parental Chr. School invites beginning and experienced elementary teachers to apply for possible teaching positions at the junior and/or intermediate grade levels. We are a school community, serving more than 100 families, located in the heart of south western Ontario.</p> <p>We will be conducting interviews on March 7; interested candidates are requested to send a letter of application and resume or contact the Principal:</p> <p>Mr. Herb Goodhoofd, LPCS, 202 Clarke Rd., London, ON N5W 5E4 Phone: (519) 455-0360.</p> <p>We look forward to hearing from you.</p>	<p>PENTICTON, B.C.: Penticton Community Chr. School located in the heart of the beautiful Okanagan Valley has two full-time positions available for the 1992/93 school term. One position is for principal, the other for a primary teacher. This interdenominational school of 60 students, grades K to 7, requires self motivated individuals who will become a part of the vision for this beginning school. Candidates must be certifiable in British Columbia. Inquiries may be directed to:</p> <p>Mr. Steve Warchola, Principal P.C.C.S. 1498 Government Street Penticton, BC V2A 4W1 Phone: (604) 493-5233</p>	<p>ST. THOMAS, Ont.: Ebenezer Chr. School, invites letters of application for a primary position and a possible part-time intermediate position to begin September 1992.</p> <p>Please send letters of application or inquiry to:</p> <p>Mr. T. DeKoter, Principal 77 Fairview Ave. St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>	<p>WYOMING, Ont.: John Knox Chr. School has three openings for the 1992/93 school year. We will require a teacher of Grade 1 (20 pupils), one teacher for the junior grades (25 pupils) and a half time remedial teacher. Interested individuals should send resumes to:</p> <p>Wm. Hordyk, Principal Box 81, Wyoming, ON N0N 1T0 or call: (519) 845-3112</p>
<p>JARVIS, Ont.: Jarvis District Chr. School invites applications for the following positions for the 1992/93 school year: a possible primary opening, a possible junior opening and a definite junior opening. A strength in French would be an asset for the junior level teacher who would hopefully be able to teach French at the intermediate level on a rotary basis. J.D.C.S. has 10 classrooms, a good resource program, 236 students and a total of 14 staff members. If you would like to join a team of enthusiastic and dedicated teachers as part of a supportive Chr. community, please send your letters of application, resume and related materials to:</p> <p>Garry Glasbergen, Principal Box 520, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school) (519) 587-5374 (home)</p>	<p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p>T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd. St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p>	<p>PORT PERRY, Ont.: Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a Teacher and a Teaching Principal for the 1992/93 school year.</p> <p>Openings are in the primary and intermediate divisions. Please address all applications and inquiries to:</p> <p>Mrs. Peggy Michel 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262</p>	<p>SMITHVILLE, Ont.: Smithville District Chr. High School has a vacancy for a French teacher and possible positions in the social sciences, music, Bible, science and English for the 1992/93 school year.</p> <p>Please send all applications and direct all inquiries to:</p> <p>Smithville District Chr. High School 6488 Smithville Road, R.R.#1 Smithville, ON L0R 2A0 Attention: Marc Strooboscher, Principal Phone: (416) 957-3255 Fax: (416) 957-3431</p>	<p>TORONTO DISTRICT CHRISTIAN HIGH SCHOOL</p> <p>invites enthusiastic teachers to apply for possible vacancies in the following areas:</p> <p>Bible, Mathematics, Business Subjects (Accounting, Law, Economics), Geography, Guidance and Computer Science.</p> <p>Please submit letters of application and resumes to:</p> <p>Wm. Barneveld c/o Toronto District Christian High School 377 Woodbridge Ave. Woodbridge, ON L4L 2S8</p>
<p>KELOWNA, B.C.: Kelowna Chr. School is seeking applicants for possible openings in primary, intermediate, secondary, and a definite opening for a .5 special ed. teacher for the fall of 1992. At the secondary level we are specifically looking for expertise in the areas of computer science, senior band, fine arts and the humanities. We also have a possible opening in administration at the elementary level. K.C.S. presently offers a K-11 program but will be expanding to include Grade 12 for the fall of 1992. Resumes may be sent to:</p> <p>Larry Simpson, Principal Kelowna Chr. School 3285 Gordon Drive Kelowna, BC V1Y 3K8 Phone: 1-804-861-3238</p>	<p>OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in all areas for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas.</p> <p>Become a team member in a vibrant school community! Please forward resume with written application to:</p> <p>Derrek Maggs, Principal Redeemer Chr. High School 2199 Regency Terrace Ottawa, ON K2C 1H2 Phone: (613) 721-8233 Fax: c/o L. Triemstra (613) 225-3758.</p>	<p>PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English and French (junior secondary) and possible intermediate positions for the 1992/93 school year. Applications are to be sent to:</p> <p>Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p>	<p>RED DEER, Alta.: Red Deer Chr. School, because of expected enrolment increases, will need an additional teacher at the junior high level for the 1992-93 school year. We also have possible openings at the elementary level. Experienced and new teachers are welcome to apply. Applications and inquiries should be directed to:</p> <p>Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M1 Att. Mr. R. Duggan Phone: (403) 348-5795</p>	<p>PRINCIPAL</p> <p>is required beginning September 1, 1992.</p> <p>We are seeking a Christian school administrator with a commitment to Jesus Christ and Christian education, for an interdenominational K-8 school with 135 students.</p> <p>The successful applicant must be an experienced educator, demonstrate a love for children, be goal oriented and a team player.</p> <p>Please direct your inquiries to:</p> <p>Search Committee Listowel Christian School Box 151 Listowel, ON N4W 3H2 Randy Jolliffe, (519) 291-1786</p>

Classified/Event

Events	Teachers	Teachers	Help Wanted	Help Wanted								
<p>17th Annual Christian Reformed Home Missions RED MESA TOUR</p> <p>An exciting, spiritual journey through the great Southwest.</p> <p>Sept. 15-22, 1992</p> <p>with an optional extended tour of</p> <p>Santa Fe Sept. 22-25, 1992</p> <p>Travel arrangements by Witte Travel</p> <p>Group Tour Department 3250 28th St. SE Grand Rapids, MI 49512 616-957-8113 Toll Free 800-253-0210 or call Home Missions 616-246-0757</p>	<p>Calvin Christian School 245 Sutton Avenue Winnipeg, MB R2G 0T1</p> <p>Applications are invited for teaching positions in the PRIMARY and INTERMEDIATE grades.</p> <p>As well applications are solicited for SCIENCE-MATH and LANGUAGE ARTS-SOCIAL STUDIES positions in Junior High</p> <p>Calvin Christian School is a funded school in a province where the political climate supports independent schools</p> <p>Consider working in a modern facility with an enrolment of 310 students and a teaching and support staff of 23.</p> <p>Forward your letter of application with resume to the above address.</p>	<p>THE COMMITTEE ON DISABILITY CONCERNS of the Christian Reformed Church</p> <p>is accepting applications for a</p> <p>DIRECTOR</p> <p>to manage and promote the work of the agency in fulfilling its synodical mandate to seek "the full participation of people with disabilities in the life of the church."</p> <p>The position requires a Master's degree or higher (or the equivalent) in a relevant field of study and have substantial experience in a health, education, religious, or human service environment. Must have direct personal and/or professional experience with persons with disabilities. Persons having disabilities are encouraged to apply.</p> <p>Applicants must be members of and familiar with the Christian Reformed Church, able to relate to individuals with disabilities, have writing, public speaking, and administrative skills, and be able and willing to travel extensively.</p> <p>If interested, please call for job description and application before March 13, 1992.</p>	<p>COMMITTEE ON DISABILITY CONCERNS</p> <p>2850 Kalamazoo Ave. SE Grand Rapids, MI 49560 (616) 246-0837</p>									
<p>Make money the easy way</p> <p></p> <p>use the classifieds</p>	<p></p> <p>DUNCAN CHRISTIAN SCHOOL</p> <p>Duncan Christian School Association operates a Christian interdenominational day school from K-12, with 300 students. We invite applications for the following positions:</p> <p>ELEMENTARY: Possible vacancies for Grade 1-5. Special education teacher also needed. Band or music would be an asset. Some junior secondary instruction in band is a possibility.</p> <p>The qualifying applicants should be eligible for B.C. certification. Please send application, resume and references to:</p> <p>Mrs. J.M. Spyksma 5781 Chesterfield St. Duncan, BC V9L 3M1 Tel.: (604) 746-5341</p>											
	<p>London District Christian Secondary School</p> <p>invites applications for positions in: English, math, science, Bible and possibly French, for the 1992/93 school year.</p> <p>Please send your letter of application, accompanied by a statement of faith, resume and references to:</p> <p>Mr. H. Kooy, Principal c/o LDCSS, 24 Braesyde Ave. London, ON N5W 1V3</p>											
	<p>For Sale</p> <p>Still available!</p> <p>CLASSIS NIAGARA'S 1989 REPORT ON SEXUAL ABUSE</p> <p>In June 1992, the Synod of the Christian Reformed Church will act on a report that deals with the shocking results of a survey on abuse: namely, Report 28, authored by the "Committee to Study Physical, Emotional and Sexual Abuse." This report refers to Classis Niagara's preliminary study in 1989, which may be ordered from our office.</p> <p>Write us now!</p> <table border="0"> <tr> <td>Cost: Churches (10 or more)</td> <td>\$1.50 each</td> </tr> <tr> <td></td> <td>(plus postage and GST)</td> </tr> <tr> <td>Individuals</td> <td>\$2.00 each</td> </tr> <tr> <td></td> <td>(GST inclusive)</td> </tr> </table> <p>Churches will be invoiced. Send your order (and your payment for individual copies) to:</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	Cost: Churches (10 or more)	\$1.50 each		(plus postage and GST)	Individuals	\$2.00 each		(GST inclusive)			
Cost: Churches (10 or more)	\$1.50 each											
	(plus postage and GST)											
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	(GST inclusive)											
<p>Calvinist Contact</p> <p>I want to subscribe to Calvinist Contact. Here is my cheque for:</p> <p>\$37.50 (1 year) <input type="checkbox"/></p> <p>\$70.00 (2 years) <input type="checkbox"/></p> <p>Please start my subscription today.</p> <p>Name _____</p> <p>Address _____</p> <p>City _____</p> <p>Prov./State _____</p> <p>Code _____</p> <p>Calvinist Contact</p> <p>261 MARTINDALE ROAD UNIT 4 ST. CATHARINES, ON L2W 1A1</p>			<p>DORDT COLLEGE OPENINGS</p> <p>Administrative Position</p> <p>Registrar: Responsibilities include planning, organizing, and managing a computer-based information system for student registration and records. Preference given to candidates with graduate degree and postsecondary academic experience as faculty member or administrator.</p> <p>Faculty Positions</p> <p>Agriculture: Instructor with responsibilities for teaching and farm operation at the 160-acre Agriculture Stewardship Center. Desired qualifications: farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.</p> <p>Psychology: One-year or first-semester position to replace faculty member on leave. Teaching responsibilities will be in general and experimental psychology. Doctorate preferred.</p> <p>Theatre Arts: One-year position to replace faculty member on leave. Involves directing two mainstage shows and teaching two courses per semester. Doctorate preferred.</p> <p>Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.</p> <p>Send letter of interest, resume, and graduate transcripts to Dr. Rockne McCarthy, V.P. for Academic Affairs, at the address below.</p> <p>Dordt College strongly encourages applications from women, minorities, and disabled persons.</p> <p></p> <p>DORDT COLLEGE Sioux Center, Iowa 51250-1697 Ph: 712-722-3771 FAX: 712-722-1198</p>									
			<p>SEEKING A PASTOR</p> <p>West-End Chr. Ref. Church, Edmonton, Alberta, is seeking an ordained pastor to serve as Minister of Congregational Life and Outreach.</p> <p>The successful applicant will join an existing staff ministry consisting of Pastor, Youth Director, Music Director, and Administrative Assistant. This will be a full-time position focusing on outreach, congregational visiting, teaching, preaching, and counselling as required. A complete position description and church profile is available on request.</p> <p>For more information, please contact:</p> <p>Rick Struik, chairperson Search Committee, (403) 489-8080 (day), or (403) 481-3016 (evening), or write to West-End CRC, Search Committee, c/o Rick Struik, 14308-87 Avenue, Edmonton, AB T5R 4E2</p>									

Events/Classified



ACTIVITIES

March 5: Hamilton Chapter meets at Redeemer College for a discussion evening on Employee/Employer Relations. For information call CCBF office.

March 24: 8th Annual Convention at The College Inn in Guelph. Theme "Business in a Changing World". For information contact CCBF office.

Regular Activities: CCBF Chapter Steering Committees get together monthly to discuss Biblical principals applied to professional and business life. Committees also organize chapter activities and identify local issues that need to be addressed. They are available as a support group for advice/counselling and encouragement to individuals or businesses who could benefit from this.

Belleville: Meets weekly at Stuart's Place; Secretary Andy Geertsma.

Chatham: Convener Win Elzinga, Directors Jake Janssens, W. Bill Grin.

Cambridge: Meets monthly, 2nd Monday, 7:00 a.m., at Galtview Restaurant; Convener Jake Benjamins.

Halton: Meets monthly, 1st Tuesday, 7:30 a.m., at CRC Offices boardroom; Convener Bill Van Huisstede, Recorder Herman Faber, Directors Henry Sieders, Jack Vander Laan, W. Bill Voortman.

Hamilton: Meets monthly, 1st Monday, 7:30 a.m., at Redeemer College Cafeteria; Director Theresa Van Lochem.

London: Meets monthly, 2nd Wednesday, 12:30 p.m., at Pro Electric Boardroom; Convener/Director Peter Beerda, Recorder Wick Hamstra.

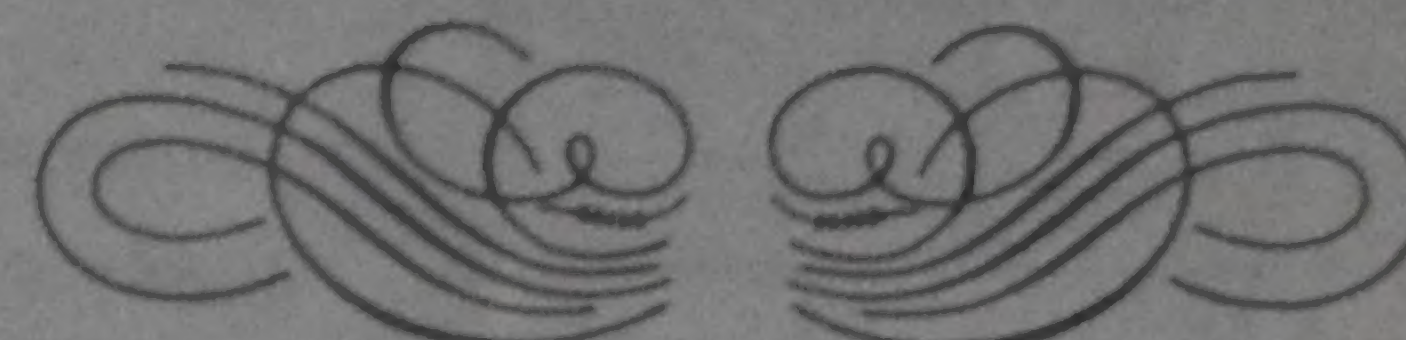
Sarnia: Meets monthly, 2nd Saturday, 8:00 a.m., at Hoogendam Insurance; Director Bert Hoogendam.

Niagara: Meets monthly, 4th Thursday, 7:00 a.m., CLAC Boardroom; Convener Gary Van Dyk, Recorder Theo Meester, Director Tony Van Es.

This ad sponsored by Beamsville Relay.

Calendar of Events

Feb. 29	Fortieth anniversary celebration of Cephas CRC, Peterborough, Ont., at 7:30 p.m. in the church. Special services on March 1 at 10 a.m. and 6:30 p.m., with Revs. Los and Menega.	March 6	Art show "Impressions of Love" by George Langbroek at ICS, Toronto, Ont. Opening reception 5-9 p.m. on March 6 (show continues till March 31, 9-5 p.m. daily).
Feb. 29	Opening and dedication of the new building for the CRC, Williamsburg, Ont. 10 a.m.: dedication service, followed by luncheon and open house. 7:30 p.m.: Song & Praise service.	March 7	Musical '92 — "Our God is an Awesome God" — presented by Mississauga's John Knox Chr. School, at 7:30 p.m., Mississauga Gospel Temple, Mississauga, Ont.
Feb. 29	Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Grace Baptist Church, Calgary, Alta. Call (416) 681-2883.	March 12	Public forum on "The new world order — justice in international relations." Speakers: Doug Roche and David Koyzis. At 8 p.m., Ewart Angus Hall IAI, McMaster University, Hamilton, Ont. Admission free.
March 4-14	"On wings of song," a concert tour by two well-known Dutch artists, Jan Lensink (organ) and Jacques Marcus (flute). All events start at 8 p.m. March 4: CRC, Lindsay, Ont.; March 5: Can. Ref. Church, Orangeville, Ont.; March 6: CRC, Mount Brydges, Ont.; March 7: Maranatha CRC, Bowmanville, Ont.; March 11: Can. Ref. Church, Attercliffe, Ont.; March 12: Ebenezer Can. Ref. Church, Burlington, Ont.; March 13: Maranatha CRC, St. Catharines, Ont.; March 14: Second CRC, Brampton, Ont.	March 13	Piano recital by Fred De Haan, at 8 p.m., Redeemer College, Ancaster, Ont.
March 6	CCM - Classis Chatham meets at 8 p.m., Bethel CRC, London, Ont. Speaker: Mark Zylstra.	March 28	Easter concert, with organist Andre Knevel, at 8 p.m., Mountainview CRC, Grimsby, Ont.
March 6	The Woodstock Dutch Theatre Group presents "Het Eindpunt," a tragic-comedy by J. Hemmink-Kamp. At 8 p.m., Woodstock Collegiate, Woodstock, Ont. Repeat performance on March 13.	March 29	Dutch service led by Rev. J. Kuntz, 3 p.m., CRC, Ancaster, Ont.



Help Wanted

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Job opening: March 15, 1992.

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Event

"STANDING FIRM IN THE FAITH"
Hamilton Area Young Adults are holding their **annual retreat** with Rev. William Koopmans as the speaker. Location is Teen Ranch in Orangeville, Mar. 20-22, 1992. Call Clarence at (519) 756-8893 for information and a registration form before Mar. 8, 1992.

Miscellaneous

BURSARIES AVAILABLE

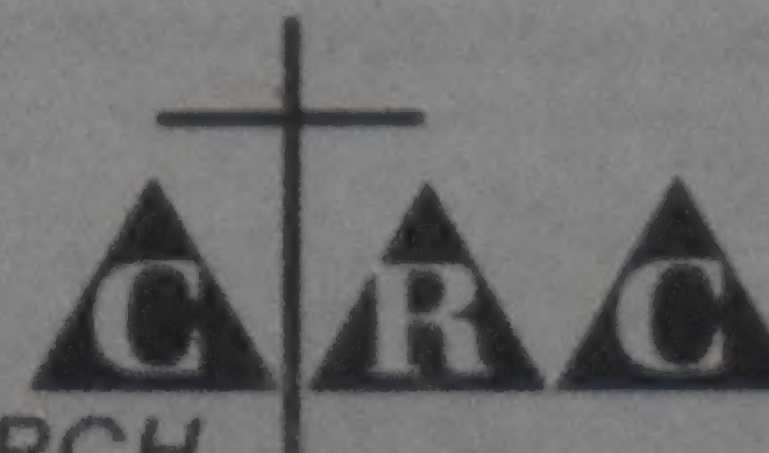
The government of Ontario will grant **bursaries** to clergy for the one year course of **clinical pastoral education**.

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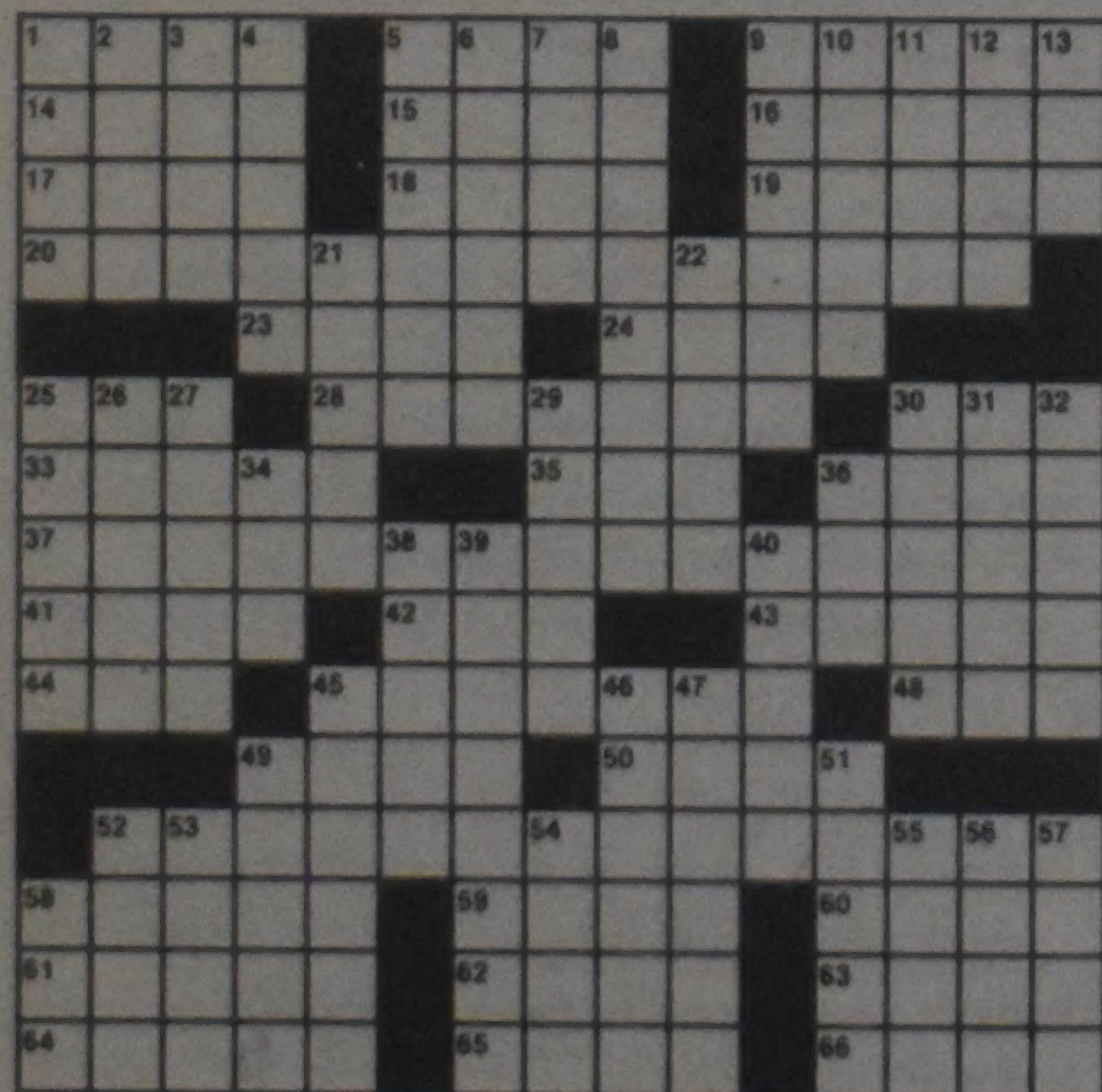
Weekly puzzle

ACROSS
1 Beauty mark
5 Cushions
9 Meager
14 All agog
15 An Adams
16 Western boundary lake
17 Like the Sahara

18 QED word
19 Change
20 Absolute tops
23 Vicinity
24 Bull: Sp.
25 Lawyers' gp.
28 Take vows again
30 — du lieber!
33 Chocolate source
35 — Mateo
36 A Guthrie
37 Schulz creation
41 Emerald Isle
42 Eliot's "— Wednesday"

43 "One Day at —"
44 Touch gently
45 Home of the "lily maid"
48 Beatty of films
49 — Rabbit
50 Language for 41A
52 Kind of note
58 Bellowing
59 Walt Kelly character
60 Gloriosa
61 Israeli
62 At any time
63 Quiz
64 Explanatory words
65 Diana or Betsy
66 Boundary

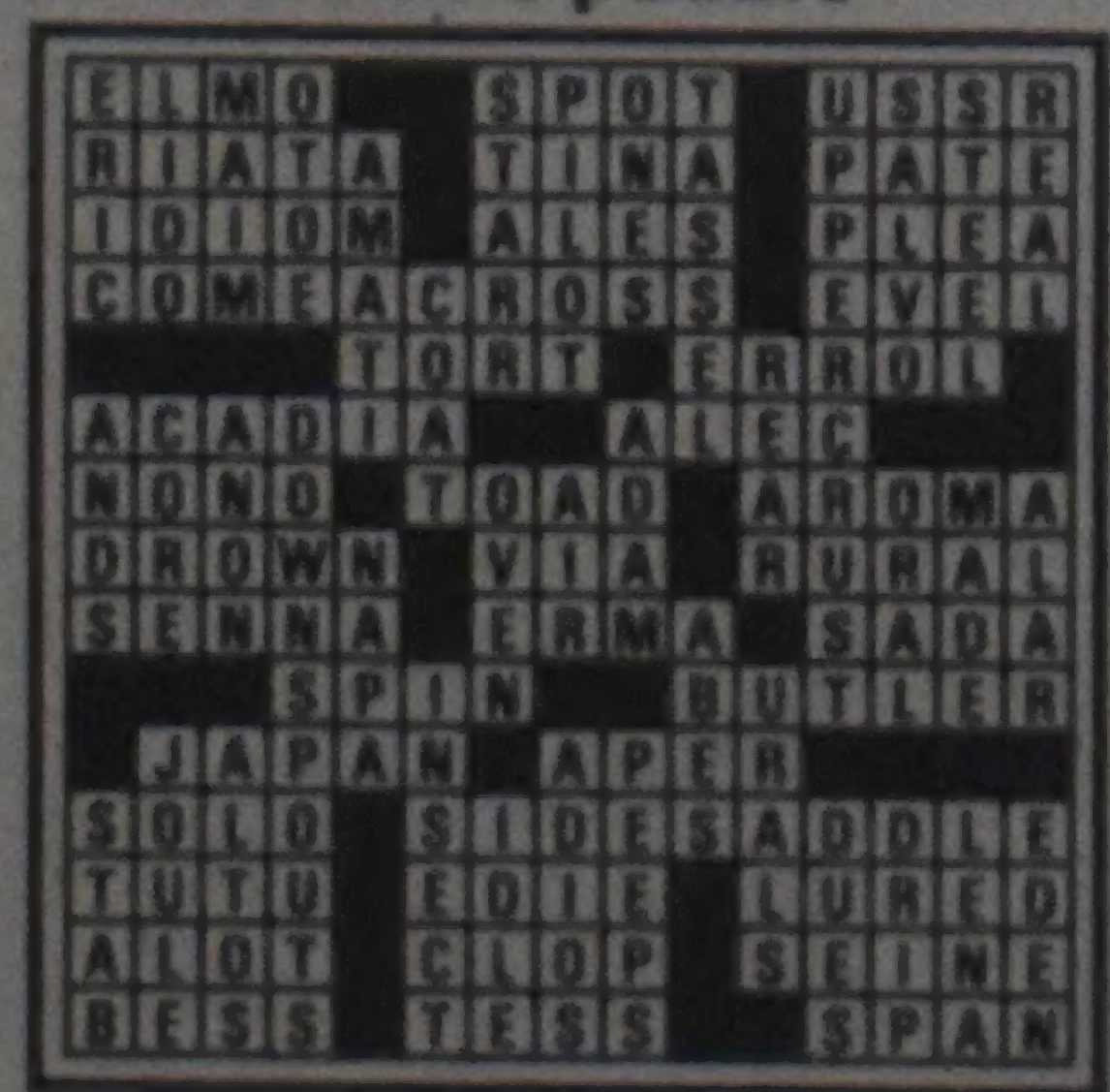
DOWN
1 Male: abbr.
2 All through
3 Pisa cash
4 Bloated condition
5 NC river
6 "Behold it was —" (Bunyan)



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Last week's puzzle

7 "— M for Murder"
8 Prepared to ensnare
9 Like some skies
10 Bit part
11 Attention-getting sound
12 — too soon
13 Danson or Kennedy
21 Misplay
22 Horn
25 Was a Thespian
26 Braz. state
27 Sharp
29 Like for short
30 Actor Alan
31 Weather for short
32 Sharpened
34 Ripen
36 Intelligent
38 Slackened
39 "Ad — aspera"
40 Quernoy's neighbor

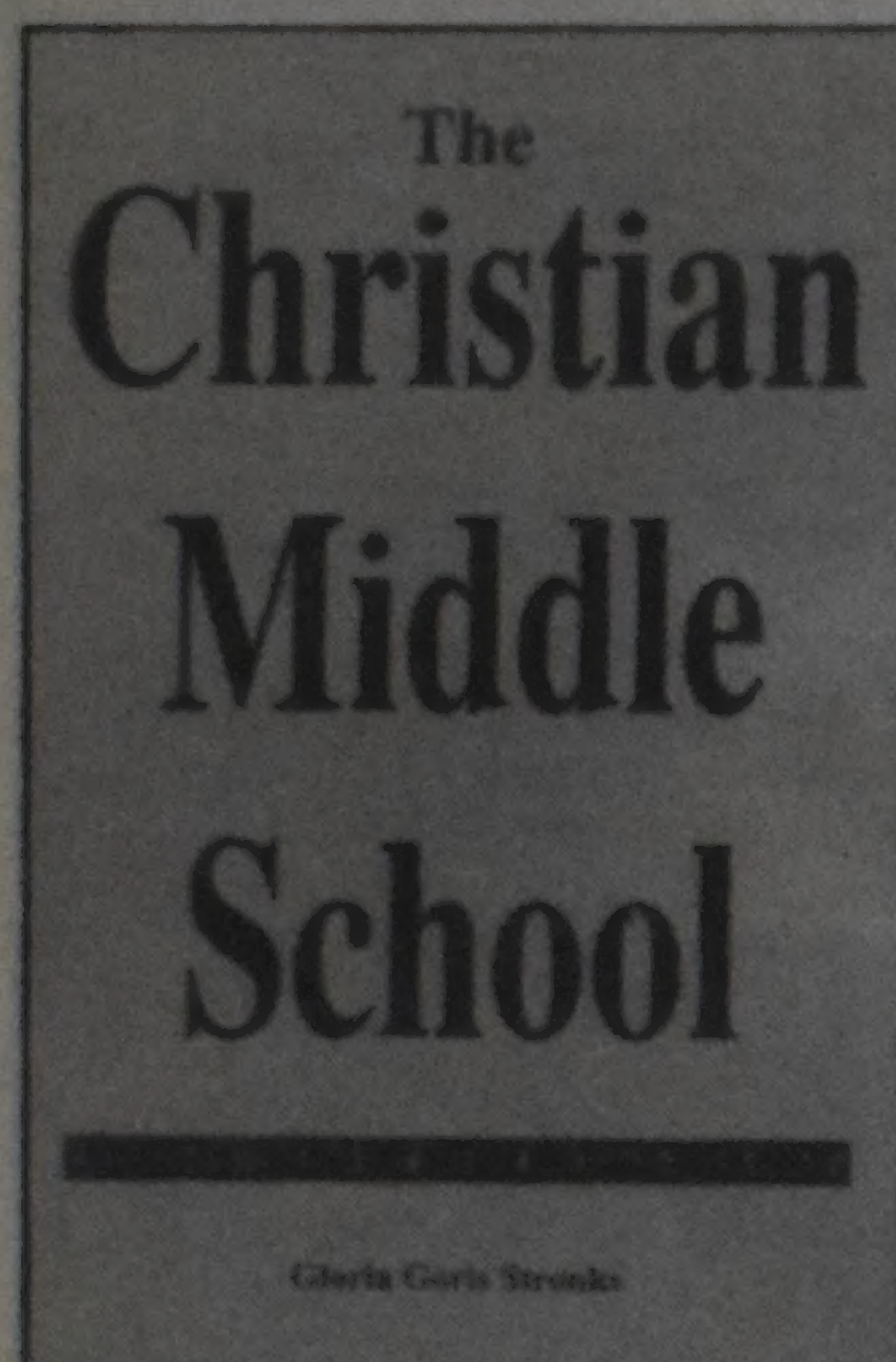


45 Ark landfall
46 Cliff feature
47 Shady garden bowers
49 Endures
51 A Barrymore
52 Nail
53 Loose garment
54 De — (anew)
55 Vehicle
56 Panache
57 City on the Tiber
58 "Do — say..."

Books

Robert VanderVennen, page editor

Teaching students in their transition years



The Christian Middle School: An Ethos Of Caring, by Gloria Goris Stronks. Grand Rapids: Christian Schools International, 1991. Softcover, \$11.80 U.S. Reviewed by Agnes Struik, educational consultant in Toronto.

The Christian Middle School: An Ethos Of Caring is a challenging and penetrating look at what happens to teaching and learning for students during the years of 10 through 14. In a very concise and interesting way Ms. Stronks presents a wealth of information, recent research, graphs, charts, questionnaires and guidelines for evaluating and/or planning a middle school. Each chapter concludes with thought-provoking questions which can aid teachers and principal in self

and school evaluation.

This timely book emphasizes not only an ethos of caring but also a recognition of the middle school as having a unique place in a student's development, growth and learning. Stronks believes an ethos of caring needs to permeate the entire school system — the classroom, boardroom, staff room, and the supporting school community. She sees it as foundational to any school endeavor:

Every school — whether it is a community school financed by the government or a Christian school paid for by the church or parents — has an ethos, a spirit that pervades the whole environment. It is a spirit that motivates moral attitudes, manners, intellectual attitudes, practices and ideals. It colours how instruction is carried on and perceived by the students. It affects social relationships. It becomes part of the school assemblies and chapels.

The ethos of caring is particularly important for students at the stage of development called transience (age 10-14 yrs.). This is the last important stage of development before adulthood. It is the stage where students are faced with questions of identity: who am I? where am I going? what is my purpose? In this stage students come to know who they are as disciples of Jesus Christ. To come to grips with these questions, teaching and

learning must take place in an ethos of caring.

Distinction between middle school and junior high school

Stronks begins her book by making a sharp distinction between the junior high school and the middle school. She advocates the middle school because it is more in tune with the characteristics of the learner and the learning tasks of students in the stage of transience. The characteristics of transients are thoroughly described and the reader is shown how understanding the needs and learning tasks of the transcendent student can lead to a curriculum and pedagogy quite different from that in most junior high schools.

The curriculum will be an integrated curriculum model which encourages students to take responsibility by engaging in responsible action. An example given by the author involves students being in small informal groups where they participate in dialogue, decision-making, problem solving and self and peer evaluation.

One of the key chapters in the book, "Planning a Christian Middle School," clearly articulates the steps needed to put the Christian middle school into action. Stronks uses her own work with the Grand Rapids Middle Schools to aid the reader in taking a step-by-step walk through the stages of changing from a junior high school to a middle school concept.

True to her own pedagogy Ms. Stronks engaged a number of teachers and principals to write the final chapters of the book. They focus on topics such as leadership, interdisciplinary courses, advisor-advisee relationships and the teaching of servanthood. The appendix includes sample units written by both Canadian and American authors.

The Christian Middle School is very readable, well researched and documented and has many practical suggestions for evaluation and change. This book is long overdue and will be of interest to teachers and principals as well as board and education committee members. The book is a must for anyone teaching Grade 6, 7, 8 or 9 and would be a valuable contribution to any staff room library.



Friends of God

Wayne Brouwer

Melchizedek

"You are a priest forever in the order of Melchizedek" (Psalm 110: 4).

The name Melchizedek has always intrigued me. I wondered what a "Melchizedek" would look like; rather imposing, I'm sure. The name rolls around for a while before it comes out. You begin with soft sounds and warm touches, and then you sort of sneeze out the rest of it. Any Melchizedek would have to be rather tall; a short Melchizedek just wouldn't be Melchizedek. Maybe "Melchy" or "Chizy," but not the whole thing.

A Melchizedek would have to be fairly old, too. You can't be a baby and carry a handle like that; it could crush you. Can you imagine youngsters playing ball, and the coach calling for Melchizedek to get into the game? He'd be laughed off the field.

No, there's something old and tall and wise and authoritative about a person for whom the name Melchizedek fits.

Uncommon

You can't have too many people in your community by the name of Melchizedek. It loses its punch if you see it on every 32nd mailbox. Melchizedeks are few and far between. They have to be, or they can't be Melchizedeks. Not that you don't want one around; a good Melchizedek in the family line sort of spruces it up. You can point to that name back in the pages of the family Bible, and it gives a sense of importance to your bloodline: "See! I come from a good family!"

There's something royal in the name, of course. A Melchizedek deserves to rule. Maybe that's not putting it strongly enough: a Melchizedek *needs* to rule. Authority goes with the name. You can't be a Melchizedek and be a wimp.

In fact, you might find a Melchizedek in kingly legends, like the *Quest for the Holy Grail*. A Melchizedek shouldn't just sit there on his throne and grow benignly old; he should have a mission, a purpose, a cause to champion and a crusade in which to march. If a Melchizedek sits around too long you start calling him "the old man," or "the head honcho," or something demeaning like that. But when you see him on his steed there's something in you that stirs magnificently. His face is slightly weatherbeaten and his hair is brushed by the wind. You know he's a man of purpose. You know there's depth to him.

Where legends live

So what's this all about? Am I dancing around in ignorance, trying to make something out of a name that's only mentioned twice in the Old Testament (Gen. 14: 18 and here), and in a single New Testament passage (Heb. 7)? Is this an exercise in theological silliness? I don't think so.

Melchizedek is a strange figure, scattered lightly across the Scriptures. Of himself he doesn't really amount to much, I suppose. But his very insignificance, coupled with the single act of faith to which he's tied in the life of Abraham (Gen. 14: 18-20), have given him the stature of prince among legends.

And that's really the point of this reference to him. With whom can you compare a divinely appointed king like David? Certainly he doesn't fit the mold of other monarchs around him. In fact, in the times when he resembles them most he's least like his truest self. David is the stuff of which legends are made. And before he becomes one himself you can only talk about him and his sons in the hushed terms of larger than life figures. Like Melchizedek.

Don't try to read too much theology into Melchizedek. The Bible won't let you do it. But when it comes to thinking about David, your thoughts naturally turn to those few who stand slightly above the natural order of things. Melchizedek comes to mind.

That's probably why David's later, greater Son ran into the same family history generations further along. Someone bumped into him one day and started thinking: "Hmmm... That one's got a Melchizedek in the family tree, I'm sure."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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